A CONCISE ACCOUNT

OF THE

RELIGIOUS SOCIETY OF FRIENDS

f California
Regional
Facility

478D

1.25

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/conciseaccountof00evaniala

UNIV. OF CALIF. LIBRARY, LOS ANGELES

A CONCISE ACCOUNT

OF THE

RELIGIOUS SOCIETY OF FRIENDS,

COMMONLY CALLED QUAKERS;

EMBRACING

A SKETCH OF THEIR CHRISTIAN DOCTRINES AND PRACTICES.

BY

THOMAS EVANS.

REPRINTED BY AUTHORITY OF THE MEETING FOR SUFFERINGS

PHILADELPHIA:
FOR SALE AT FRIENDS' BOOK STORE,
No. 304 ARCH STREET.

TO THE READER.

THE substance of the following Essay is chiefly taken from the approved writings of the Religious Society of Friends, and the limits assigned to it do not admit of more than a very brief outline of its history and doctrines. Those who desire more full information on these subjects, are referred to the following works; which may be obtained at Friends' Book Store, No. 304 Arch Street, Philadelphia; viz.:

George Fox's Journal.
Sewel's History.
Barclay's Apology.
Barclay's Catechism.
Barclay's Treatise on Church Government.
Phipps on the Original and Present State of Man.
Selections from the Writings of Isaac Penington.
William Penn's Rise and Progress of the People called Quakers.
An Exposition of the Faith of the Religious Society of Friends, by Thomas Evans;

2129210

And the works contained in the various volumes of the "FRIENDS' LIBRARY." In this Periodical have been published the following, viz.: A SKETCH OF THE INSTITUTION OF THE DISCIPLINE IN THE SOCIETY. NO CROSS, NO CROWN, by William Penn. The lives of WILLIAM DEWSBURY, WILLIAM PENN, GEORGE WHITEHEAD, JOHN WOOLMAN, JOHN CHURCHMAN, WILLIAM EDMUNDSON, THOMAS CHALKLEY, THOMAS SHILLITOE, DANIEL WHEELER; and many other eminent members and ministers of the Religious Society of Friends.

CONTENTS.

	PAGE
Rise of the Society.	7
Notice of George Fox.	9
Character of the early Ministers	15
Discipline.	18
Church Government.	20
Meetings for Discipline.	23
Disownments.	25
Reception of Members	25
Marriages	26
Burials	27
Poor	29
Education.	30
Meetings of Ministers and Elders	30
The Three that bear Record in Heaven	32, 57
Concerning our Lord Jesus Christ	33, 60
Of the Holy Spirit	34, 70
Of the Holy Scriptures.	35, 83
Fall of Man.	36
Restoration of Man by Christ	38, 92
Propitiatory Sacrifice of Jesus Christ	39, 97, 101
Resurrection and Last Judgment	42
Baptism and Supper	42, 104
Worship	44, 107
Ministry of the Gospel	45, 115

PAGE

War 46
Oaths 49
Public Fasts and the First Day of the Week . . . 49
Slavery, and the Use of Ardent Spirits . . . 51
Magistracy and Law. 52
Moderation, Amusements, &c. 53
Divinity and Offices of Jesus Christ. 60
Of the Work of the Holy Spirit in the Soul. . 70
Of Redemption by Jesus Christ 92
Prayer 119
Trade and Business 121
Christian Liberality 126
Simplicity of Apparel 127
On the Use of the Plain Language, Compliments, &c. 133
On the Names of the Days and Months. 141
Moderation and Plainness in Living, &c. . . . 144
Children and Domestic Training. 148
Amusements. 150
Reading. 154
Music. 155
Conclusion 157

A CONCISE ACCOUNT

OF THE

RELIGIOUS SOCIETY OF FRIENDS.

THE Religious Society of Friends, commonly called Quakers, is a body of Christian professors, which arose in England about the middle of the seventeenth century.

The civil and religious commotions which prevailed in that country about this period, doubtless prepared the way for the more general and rapid spread of gospel truth. The fetters, in which priestcraft had long held the human mind, were beginning to be loosened. The dependence of man upon his fellow-man, in matters of religion, was shaken, and many sincere souls, panting after a nearer acquaintance with God, and a dominion over their sinful appetites and passions, which they could not obtain by the most scrupulous observance of the ceremonies of religion, were earnestly inquiring, "What must we do to be saved?" *

* From the dawn of the Reformation, the spirit of religious inquiry had been kept alive and strengthened by the very efforts

In this humble, seeking state, the Lord was graciously pleased to meet with them; sometimes

used to suppress it. The shackles with which priestcraft had attempted to bind the human mind, had been in measure loosened, and an earnest desire awakened after the saving knowledge of the Truth as it is in Jesus. This was increased by the troubles of the times. The nation was torn by intestine strife. Civil war, with its attendant evils, raged throughout England, and the lives as well as the property of the subjects, were at the mercy of a lawless soldiery. Many were stripped of their possessions, reduced from affluence or ease to poverty and want, and often obliged to abandon their homes and flee for their lives. This melancholy state of affairs had a tendency to loosen their attachments from the world, by showing the precarious tenure of all earthly enjoyments, and to induce them to press after those substantial consolations which are only to be found in a religious life.

The ecclesiastical and the civil power were frequently shifting hands, and the national form of religion changing with every change of rulers; new sects and opinions arising, and different teachers of religion inviting attention, and saying, "Lo, here is Christ," or "Lo, He is there." In this state of things it is not surprising that the sincere inquirers after the right way of the Lord should have been greatly perplexed. The effect of these commotions was to wean men from a dependence on each other in the work of religion, and to prepare their minds for the reception of the important truth, that, however useful instrumental means of divine appointment may be, it is the glory and excellence of the gospel dispensation that the Lord, by his Holy Spirit, is himself the teacher of his people.

Previous to the commencement of George Fox's ministry, many serious persons had withdrawn from all the acknowledged forms of public worship, and were engaged in diligently searching the Holy Scriptures, with prayer for right direction in the path of duty, and frequently meeting in select companies for the worship of Almighty God and their mutual edification. Among these the preaching of George Fox, directing them to the light of Christ Jesus in their consciences, found a ready entrance, and many of them joined in religious profession with him.

without any instrumental means; at others, through the living ministry of George Fox or other anointed servants, who were prepared and sent forth to preach the gospel. The ministry of George Fox was chiefly instrumental, under the divine blessing, in convincing them of the Christian principles and testimonies which distinguish the Society; and his pious labours contributed in no small degree to their establishment as an organized body, having a regular form of church government and discipline.

This devoted servant of Christ was born at Drayton, in Leicestershire, in the year 1624, and was carefully educated by his parents in the Episcopal mode of worship. He appears to have led a religious life from his childhood, and to have been deeply concerned for the salvation of his soul. Amid a high profession of religion, then generally prevalent, he observed among the people much vain and trifling conversation and conduct, as well as sordid earthly-mindedness, both which he believed to be incompatible with the Christian life. This brought great trouble upon his mind, clearly perceiving that the profession in which he had been educated, did not give to its adherents that victory over sin which the gospel enjoins, and which his soul panted after. He withdrew from his former associates, and passed much of his time in retirement, reading the Holy Scriptures, and endeavouring to wait upon the Lord for the

revelation of his Spirit, to enable him rightly to understand the truths of the gospel.

In this state of reverent dependence upon the Fountain of saving knowledge, his mind was enlightened to see into the spirituality of the gospel dispensation, and to detect many errors which had crept into the professing Christian church. In the year 1647, he commenced his labours as a minister of the gospel, travelling extensively through England, generally on foot; and, from a conviction that it was contrary to Christ's positive command, he refused to receive any compensation for preaching, defraying his expenses out of his own slender means. The unction from on high, which attended his ministry, carried conviction to the hearts of many of his hearers; and his fervent disinterested labours were crowned with such success, that in a few years a large body of persons had embraced the Christian principles which he promulgated. The message of George Fox appears to have been, mainly, to direct the people to Jesus Christ, the great Shepherd and Bishop of souls, who died for them, and had sent his Spirit or light into their hearts, to instruct and guide them in the things pertaining to life and salvation.*

* In his Journal he says, "I was sent to turn people from darkness to the light, that they might receive Christ Jesus; for to as many as should receive him in his light, I saw that He would give power to become the sons of God, which I had obtained by re-

To the light or Holy Spirit of Christ Jesus, in the conscience, he and his fellow-labourers in the gospel endeavoured to turn the attention of all, as that by which sin was manifested and reproved, duty unfolded, and ability given to run with alacrity and joy in the way of God's commandments. The preaching of this doctrine was glad tidings of great joy to many longing souls, who eagerly embraced it, as that for which they had been seeking; and, as they walked in this Divine Light, they experienced a growth in grace and in Christian knowledge, and gradually came to be established as pillars in the house of God.

Many of these, before they joined with George Fox, had been highly esteemed in the various religious societies of the day, for their distinguished piety and experience, being punctual in the performance of their religious duties, and regular in partaking of what are termed "the

---

eciving Christ. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God and to the Truth in the heart, which came by Jesus; that by this grace they might be taught, which would bring them salvation; that their hearts might be established by it; their words might be seasoned, and all might come to know their salvation nigh.

"I saw that Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light, and that none could be true believers but those who believed there'n. I saw that the grace of God, which brings salvation, hath appeared to all men; and that the manifestation of the Spirit of God was given to every man to profit withal."

ordinances." But notwithstanding they endeavoured to be faithful to the degree of knowledge they had received, their minds were not at rest. They had not yet witnessed that redemption from sin, and that establishment in the Truth, which they read of in the Bible as the privilege and duty of Christians; and hence, they were induced to believe that there was a purer and more spiritual way than they had yet found. They felt that they needed to know more of the power of Christ Jesus in their own hearts, making them new creatures, bruising Satan and putting him under their feet, and renewing their souls up into the divine image which was lost in Adam's fall, and sanctifying them wholly, in body, soul, and spirit, through the inward operations of the Holy Ghost and fire.

Great were their conflicts and earnest their prayers, that they might be brought to this blessed experience: but looking without, instead of having their attention turned within, they missed the object of their search. They frequented the preaching of the most eminent ministers; spent much time in reading the Holy Scriptures; in fasting, meditation and prayer, and increased the strictness of their lives and religious performances; but still they were not wholly freed from the dominion of sin.

Some, after wearying themselves with the multitude and severity of their duties, without finding the expected benefit from them, separated from all

the forms of worship then practised, and sat down together, waiting upon the Lord, and earnestly looking and praying for the full manifestation of the kingdom and power of the Lord Jesus. Then they were given to see that that which made them uneasy in the midst of their high profession and manifold observances, and raised fervent breathings after the God of their lives, was nothing less than the Spirit of the Lord Jesus Christ, striving with them in order to bring them out fully from under the bondage of sin, into the glorious liberty of the children of God.

They were brought to feel that they had been resting too much in a mere historical belief of the blessed doctrines of the gospel, the birth, life, miracles, sufferings, death, resurrection, ascension, mediation, intercession, atonement, and divinity of the Lord Jesus: but had not sufficiently looked for, and abode under, the heart-changing and sanctifying power of the Holy Spirit or Comforter; to seal those precious truths on the understanding, and give to each one a living and practical interest in them; so that they might really know Christ to be *their* Saviour and Redeemer, and that He had, indeed, come into *their* hearts and set up his righteous government there.*

* In the progress of their religious experience, they were convinced that they had been improperly depending on a bare belief of what Christ had done and suffered for them when personally on earth, and also on the ceremonies of religion, without sufficiently

This was the dawning of a brighter day to their souls; and, as they attended in simple obedience to the discoveries of this Divine Light, they were gradually led to see farther into the spirituality of the gospel dispensation. The change which it made in their views was great, and many and deep were their searchings of heart, trying the fleece both wet and dry, ere they yielded; lest they should be mistaken and put the workings of their own imagination for the unfoldings of the Spirit

---

pressing after the knowledge of "Christ in them, the hope of glory;" to feel his righteous government set up in their hearts, and the power of the Holy Spirit giving them the victory over sin in all its motions, and qualifying them to serve God in newness of life. They saw that the Holy Scriptures held up to the view of Christians a state of religious advancement and stability, far beyond that which most of the professors of their day appeared to aim at or admit; a state in which sin had no more dominion over them, because the law of the Spirit of Life in Christ Jesus had set them free from the law of sin and death. They believed that this was an inward work, not effected by a bare assent of the understanding to the blessed truths contained in the Bible, hearing sermons, dipping or sprinkling in water, partaking of bread and wine, or any other outward act, but a real change of the heart and affections by the power of the Holy Ghost inwardly revealed, regenerating the soul, creating it anew in Christ Jesus, and making all things pertaining to it of God.

Convinced that this great work was necessary to salvation, and yet in great danger of being overlooked amid a round of ceremonial performances, and a high profession of belief in Christ as the propitiation for sins, they zealously preached the doctrine of the new birth, calling their hearers to come to Christ Jesus, the true light which lighteth every man that cometh into the world, that they might be born again and experience Him to shine into their hearts, to give them "the light of the knowledge of the glory of God in the face of Jesus Christ."

of Christ; but as they patiently abode under its enlightening operations, every doubt and difficulty was removed, and they were enabled to speak, from joyful experience, of that which they had seen, and tasted, and handled of the good Word of life.

The rapid spread of the doctrines preached by George Fox was surprising; and among those who embraced them were persons esteemed of the best families in the kingdom; several priests of the Episcopal denomination and ministers of other societies; besides many other learned and substantial men. A large number of ministers, both men and women, were soon raised up in the infant society, who travelled abroad, as they believed themselves divinely called, spreading the knowledge of the truth, and strengthening and comforting the newly convinced.* In a few years meet-

* Of these ministers, William Penn says, "They were changed men themselves, before they went about to change others. Their hearts were rent as well as their garments, and they knew the power and work of God upon them." "The bent and stress of their ministry was conversion to God, regeneration and holiness; not schemes of doctrines and verbal creeds, or new forms of worship, but a leaving off in religion the superfluous and reducing the ceremonious and formal part, and pressing earnestly the substantial, the necessary and profitable part." "First, repentance from dead works to serve the living God; which comprehends three operations — first, a sight of sin; secondly, a sense and godly sorrow for it; thirdly, an amendment for the time to come. This was the repentance they preached and pressed, and a natural result from the principle [the light and Spirit of the Lord Jesus in the soul of man] they turned all people unto. For of light came sight, and

ings were settled in nearly all parts of the United Kingdom; and, notwithstanding the severe perse-

---

of sight came sense and sorrow, and of sense and sorrow came amendment of life. Which doctrine of repentance leads to justification; that is, forgiveness of the sins that are past through Christ, the alone propitiation; and to the sanctification or purgation of the soul from the defiling nature and habits of sin present; which is justification in the complete sense of that word; comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus, and the creature's being made inwardly just, through the cleansing and sanctifying power of Christ revealed in the soul, which is commonly called sanctification.

"From hence sprang a second doctrine they were led to declare, as the mark of the prize of the high calling of all true Christians, viz., perfection from sin, according to the Scriptures of Truth, which testify it to be the end of Christ's coming, the nature of his kingdom, and for which his Spirit is given."

"Third; to an acknowledgment of eternal rewards and punishments, as they have good reason, for else of all people certainly they must be the most miserable; who, for about forty years, have been exceeding great sufferers for their profession, and in some cases treated worse than the worst of men, yea, as the refuse and offscouring of all things."

Stephen Crisp, speaking of the gospel labours of the early ministers among Friends, says: "You are witnesses in how great simplicity and plainness of speech we have preached the word of God among you, from the day the Lord sent us forth to this day. We came not unto you with enticing words, we needed not logical or philosophical demonstrations, for our testimony had the demonstration and evidence of the Spirit of Truth in your hearts. And our words, or the word of God in our mouths, has not altered or changed unto this day, but remains the same as it ever was. The great doctrine of the gospel was and is, REGENERATION, without which there is no entrance [into the kingdom of heaven]. The only means and way to attain it, was and is, that light and grace

cution to which the Society was subjected, by which thousands were locked up in jails and dungeons, and deprived of nearly all their property, besides being subjected to barbarous personal abuse, its members continued to increase, and manifested a zeal and devotedness which excited the admiration even of their persecutors. Their sufferings seemed only to animate them with fresh ardour, and to unite them more closely together in the bond of gospel fellowship. Instances occurred where all the parents were thrown into prison, and the children continued to hold their meetings, unawed by the threats of the officers, or the cruel whippings which some of them suffered.

As early as the year 1655, some ministers travelled on the continent of Europe, and meetings of Friends were soon after settled in Holland and other places; some travelled into Asia, some were carried to Africa; and several were imprisoned in the Inquisitions of Rome, Malta, and Hungary. About the same period the first Friends arrived in America, at the port of Boston, and commenced their religious labours among the people, many of whom embraced the doctrines which they heard. The spirit of persecution, from which Friends had suffered so deeply in England, made its appearance in America with increased virulence

---

that comes by Jesus Christ, and sanctifies, and purifies, and brings to Him, by whom the entrance is ministered into the kingdom. These things have we declared, and these things ye have believed."

and cruelty, inflicting upon the peaceable Quakers various punishments; and finally, four of them were put to death by the gallows at Boston.

Notwithstanding the opposition they had to encounter, the principles of Friends continued to spread in America. Many eminent ministers, actuated by the love of the gospel and a sense of religious duty, came over from Great Britain, and travelled through the country; others removed and settled in it; and in 1682 a large number, under the patronage of William Penn, came into the Province of Pennsylvania and founded that flourishing colony. At that time meetings were settled along the Atlantic provinces, from North Carolina as far as Boston, in New England; and, at the present day, the largest body of Friends is to be found in the United States.

DISCIPLINE.

When we consider the great numbers who joined the Society; that, without any formal admission, all those who embraced the principles of Friends and attended their meetings were considered members, as well as their children, and of course the character of the Society was in some measure implicated in the consistency of their conduct; the numerous meetings which were settled, and the wide extent of country which they embraced — it is obvious that the organization of the Society would

have been imperfect, without some system of church government by which the conduct of the members might be inspected and restrained.

The enlightened and comprehensive mind of George Fox was not long in perceiving the necessity for this; and he early began to make arrangements for carrying it into practice. Under the guidance of the light of Christ Jesus, which had so clearly unfolded to him the doctrines and precepts of the gospel in their true spiritual character, he commenced the arduous work of establishing meetings for Discipline; and in a few years had the satisfaction to see his labour and concern crowned with success, both in Europe and America. Actuated by that Christian love which warmed his heart towards the whole human family, but which more especially flowed toward the household of faith, he was very tender of the poor, and careful to see that their necessities were duly inspected and supplied. This principle has ever since characterized the Society, which cheerfully supports its own poor, besides contributing its share to the public burdens.

The first objects to which the attention of meetings for Discipline was directed, were the care of the poor and destitute, who had been reduced to want by persecution or by other causes; the manner of accomplishing marriages; the registry of births and deaths; the educating and apprenticing of children; the granting of suitable certificates of

unity and approbation for ministers who travelled abroad, and the preservation of an account of the sufferings sustained by Friends in the support of their religious principles and testimonies.

It also became necessary to establish regulations for preserving the members in a line of conduct consistent with their profession. In this imperfect state of being, we are instructed from the highest authority, that offences must needs come; but it does not necessarily follow, either that the offender must be cut off from the church, or that the reproach of his misconduct should be visited upon the society to which he belongs. If, in pursuance of those Christian means laid down in the New Testament, he is brought to acknowledge and sincerely condemn his error, a brother is gained; the church is freed from reproach by his repentance and amendment of life; and thus the highest aim of all disciplinary regulations is attained. Where these effects, however, do not result from the Christian care of the church, it becomes its duty to testify against the disorderly conduct of the offender, and to declare that he has separated himself from its fellowship, and is no longer a member thereof. The views of George Fox on this subject were marked by that simplicity and scriptural soundness which distinguished his whole character.

He considered the church as a harmonious and compact body, made up of living members, having

gifts differing according to the measure of grace received, yet all dependent one upon another, and each, even the weakest and lowest, having his proper place and service. As the very design of religious society is the preservation, comfort, and edification of the members, and as all have a common interest in the promotion of these great ends, he considered every faithful member religiously bound to contribute, according to his capacity, toward their attainment. The words of our Lord furnish a short but comprehensive description of the order instituted by him for the government of his church: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as a heathen man and a publican."

Here is no limitation of this Christian care to ministers or any other class; but any brother, who sees another offending, should, under a proper qualification, admonish him in love for his good. The language of our blessed Saviour respecting the authority of his church, and his being in the midst of it in the performance of its duties, is very clear and comprehensive: "Verily I say unto you,

whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

This doctrine of the immediate presence of Christ with his church, whether assembled for the purpose of Divine worship, or for the transaction of its disciplinary affairs, is the foundation of all its authority. It was on this ground that George Fox so often exhorted his fellow-believers to hold their meetings in the power of the Lord; all waiting and striving to know Christ Jesus brought into dominion in their own hearts, and his Spirit leading and guiding them in their services, that so his living presence might be felt to preside over their assemblies. In a church thus gathered, we cannot doubt that the gracious Head condescends to be in the midst, qualifying the members to worship the Father of spirits in spirit and in truth, or enduing them with wisdom rightly to manage the business which may engage their attention. Nor can we question, that so far as they are careful to act in his wisdom and under his direction, their conclusions, being in conformity with his will, have his authority for their sanction and support.

The Discipline of the Society of Friends, established in conformity with these views, embraces four grades of meetings, connected with and dependent upon each other. First, the Preparative Meetings receive and prepare the business for the Monthly Meetings, which are composed of one or more Preparative Meetings, and rank next in order above them. In the Monthly Meetings the executive department of the Discipline is chiefly lodged. The third grade includes Quarterly Meetings, which consist of several Monthly Meetings, and exercise a supervisory care over them, examine into their condition, and advise or assist them as occasion may require; — and lastly, the Yearly Meeting, which includes the whole within a given district, possesses exclusively the legislative power, and annually investigates the state of the whole body, which is brought before it by answers to Queries, addressed to the subordinate meetings.*

In order that the Yearly Meeting and its branches

* No one is appointed president in any of the meetings for Discipline of the Society; as Friends believe that Christ Jesus alone ought to preside, and his spirit and wisdom only to govern, in all such assemblies, and that no member ought to claim pre-eminence over the rest; though deference is to be paid to age and religious experience. The person appointed as clerk, is to gather and record the solid sense and judgment of Truth as manifested in the meeting; but no vote is ever taken, nor is any question decided by numbers. No person receives any stipend or gratuity for the services performed, except where voluminous documents are to be recorded; for doing which, a small pecuniary compensation is sometimes made.

may be properly represented during its recess, and on emergent occasions, a meeting is held called the Meeting for Sufferings, consisting of a certain number of Friends chosen by the Yearly Meeting, and others appointed by each Quarterly Meeting, any twelve of whom constitute a body capable of transacting business. Its principal duties are: to appear on behalf of the Yearly Meeting, in all cases where the cause of Truth, or the interests or reputation of the Society may render it needful; to take the oversight and inspection of writings proposed to be printed, relative to the religious principles and testimonies of the Society, and to approve or suppress them; to inspect and explain titles to land or other estate, and charitable legacies and donations, and give advice respecting them, and to extend assistance to such members as may be brought under suffering for the support of the testimonies of Friends.

In each Preparative Meeting there are usually two or more Friends of each sex appointed as Overseers of the flock, whose especial duty it is to take cognizance of any improper conduct in the members, and endeavour by tender and affectionate labour to convince the offender, and bring him to such a sense of his fault as may lead to sincere repentance and amendment. Violations of the Discipline by members are reported by the Overseers to the Preparative Meeting; and from thence, if deemed necessary, to the Monthly Meeting, where

a Committee is usually appointed to endeavour to convince and reclaim the delinquent; and if this desirable result is not produced, a minute is made declaring the disunity of the meeting with his conduct, and with him until he is brought to a sense of his error, and condemns it in a satisfactory manner.

From the decision of a Monthly Meeting, the disowned person has the right of appeal to the Quarterly Meeting, and if that gives a judgment against him, he may carry his case to the Yearly Meeting also, where it is finally determined. The women also have Overseers, appointed to extend Christian care and advice to their own sex; and likewise Preparative, Monthly, Quarterly, and Yearly Meetings, in which they transact such business as relates to the good order and preservation of their members; but they take no part in the legislative proceedings of the Society; and in difficult cases, or those of more than ordinary importance, they generally obtain the judgment of the men's meeting.

Monthly Meetings also grant to such of their members as remove within the limits of other meetings, certificates of membership, to transfer their rights to the Monthly Meeting removed into.

Persons desiring to be received into the Society, make application to the Overseers; and if after deliberate consideration they are satisfied, the case is introduced by them to the Preparative Meeting;

where a couple of Friends are usually appointed to have an interview with the applicant, and to report on the propriety of carrying the requests to the Monthly Meeting. When brought there, a Committee is appointed to visit the party and solidly consider his or her fitness for membership. If after hearing the report of this Committee, the Monthly Meeting is satisfied that the party is sincerely convinced of the truth of the principles of the Society, and is of suitable conduct and conversation, the request is granted.

To Monthly Meetings also belong the allowance and oversight of the marriages of members. The Society believes that marriage is a divine ordinance, and that none but the Lord alone can rightly join any in this solemn covenant. It has therefore always had a conscientious scruple against acknowledging the authority of priests, ministers, or magistrates, in the solemnization of marriage. Those who intend to marry, appear together and propose their intention to a Monthly Meeting, and if not attended by their parents or guardians, produce their consent, if living, in writing. The meeting then appoints a Committee to inquire whether they are clear of other marriage engagements, and if at the next meeting no objection is reported, the parties have the meeting's consent to accomplish the marriage. This is done in a public meeting for worship, where the parties stand up and solemnly take each other for husband and

wife. A certificate of the proceedings is then publicly read and signed by the parties, and afterward by the relatives and others as witnesses. Of such marriages the Monthly Meeting keeps a record, as also of the births and burials of its members.

Burials are conducted in a simple and unostentatious manner. After a time of quiet retirement at the house, the body, followed by the relatives and friends, is carried to the place of interment, where a solemn pause is made before and after depositing it in the grave, and sometimes ministers of the Society who may be present are engaged to address the company for their edification, but no religious rite is considered necessary.

The Society has long borne a testimony against affixing monuments of wood or stone to the graves of deceased persons, and also against wearing mourning habits, believing that these practices are inconsistent with Christian simplicity, occasion a needless expense, which may be oppressive to the poor, and tend to foster a spirit of pride. It also recommends its members to avoid all unnecessary expense and show in the interment of the dead.

The following advice on these subjects was issued by the Yearly Meeting in 1854, viz.:

"This meeting has been brought under much concern in consequence of the increased expensiveness and show, which are gradually obtaining a place among Friends at the time of burials. It is painful to observe, in some instances, the costli-

ness of the materials, and the unsuitableness of the attire, in which the lifeless body is arrayed, as if to make it a spectacle for beholders, and to gratify the pride of the living; the needless expense in making and lining the coffin; the unnecessarily long train of carriages which follow it to the place of interment; and sometimes the large entertainment afterward; as though it was intended to make the occasion one of vain show, instead of a solemn opportunity, the effect of which should be to humble us, under a sense of our own mortality, and to subdue every disposition which could be gratified by display. We believe these things are not only unbecoming so serious an occasion, but inconsistent with that Christian simplicity and moderation to which we are called; and we would affectionately caution our members against them.

"It has also been cause of concern, to observe that some of our members, not duly regarding the ancient and approved practice of our Society, have procured places of interment which are not under the control of Friends, and where customs are sanctioned which are at variance with our well-known testimonies. We apprehend this is opening a door to weakness, and preparing the way for departures from those salutary restraints, which, in the wisdom of Truth, have been placed around our members, and which have so evidently tended to preserve them in a conformity to our religious principles and practices. We would therefore

tenderly entreat Friends to avoid the entangling effects consequent on such a course, and be willing to conform to the regulations of Society in this respect.

"The introduction of monuments of wood or stone into our graveyards has, at this time, claimed renewed attention, and, agreeably to former recommendations, we are again engaged to discourage the practice, and request meetings to carry into effect, in the spirit of Christian love, and as far as they have control of the burying-grounds, the advice heretofore given on this subject, as contained in the Discipline. We trust, also, that all our dear Friends will receive the word of tender admonition, and refrain from everything which is contrary to our ancient testimony on this subject."

The Society of Friends esteems it a Christian duty, to see that all its poor members, who are unable to maintain themselves, are properly provided for. None is ever permitted to become chargeable to the public. In each Monthly Meeting, a Committee of men and women Friends is appointed, whose special business it is to inspect into the necessities of the poor, and give such relief as may be proper out of the funds of the meeting; taking care, however, that they do not encourage in any an idle or improvident disposition, or an improper dependence on the aid of others without sufficiently exerting themselves to procure a livelihood. To meet these and other expenses, the

members are encouraged to make voluntary contributions to the stock of the meeting, "not grudgingly or of necessity, but as cheerful givers."

The subject of affording the means of a good literary and religious education to the children of all its members, has, from the earliest rise of the Society, engaged its earnest attention.

Monthly Meetings are enjoined to see that the children of poor Friends are schooled without cost to their parents; and they are encouraged to promote the establishment within their borders of good seminaries of learning, taught by members of the Society, where the moral and religious training of the pupils, as well as their literary instruction, may be attended to, and to which the children of all their members may have free access. Monthly Meetings are required annually to answer queries, asking whether they are careful in these respects.

There are distinct meetings for the care and help of the ministry, composed of Ministers and Elders; the latter being prudent and solid members, chosen specially to watch over the ministers for their good, and to admonish or advise them for their help. In these meetings the men and women meet together; they are called Meetings of Ministers and Elders, and are divided into Preparative, Quarterly, and Yearly. The Preparative Meetings send to the Quarterly Meetings of Ministers and Elders answers to queries relative to their state and the con-

duct of the members, and the Quarterly likewise answer them to the Yearly Meeting of Ministers and Elders; but none of these meetings have any power to change the discipline, nor do they interfere with the business of any meeting for discipline. Ministers and Elders, in common with other members, take part in the proceedings of meetings for discipline, and are equally accountable with others for any violation of the rules of the Society.*

* In the year 1827, a portion of the members in some of the American Yearly Meetings seceded from the Society, and set up a distinct and independent association, but still holding to the name of Friends. The document issued by the first meeting they held, bearing date on the 21st of 4th month, 1827, and stating the causes of their secession, says, "Doctrines held by one part of the Society, which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious." The doctrines here alluded to were certain opinions promulgated by Elias Hicks, denying or invalidating the miraculous conception, divinity, and atonement of our Lord Jesus Christ, and also the authenticity and divine authority of the Holy Scriptures.

DOCTRINES.

The doctrines of the Society may be briefly stated as follows:

OF THE HOLY THREE THAT BEAR RECORD IN HEAVEN.

Friends believe in one only wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and in one Lord Jesus Christ, by whom are all things, the Mediator between God and man; and in the Holy Spirit which proceedeth from the Father and the Son; one God blessed forever. In expressing their views relative to the awful and mysterious doctrine of "The Three that bear record in heaven," they have carefully avoided the use of unscriptural terms, invented to define Him who is undefinable, and have scrupulously adhered to the safe and simple language of Holy Scripture, as contained in Matt. xxviii. 18, 19; 1 John v. 7.*

* See Appendix A.

CONCERNING OUR LORD JESUS CHRIST.

They own and believe in Christ Jesus, the beloved and only-begotten Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary. In him we have redemption, through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom all things were created that are in heaven or in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers.

They also believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that He was crucified for mankind, in the flesh, without the gates of Jerusalem; that He was buried, and rose again the third day, by the power of the Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God, our holy Mediator, Advocate, and Intercessor. They believe that He alone is the Redeemer and Saviour of man, the Captain of Salvation, who saves from sin as well as from hell and the wrath to come, and destroys the works of the devil. He is the Seed of the woman that bruises the serpent's head, even Christ Jesus, the Alpha and Omega, the first and the last. He is, as the scriptures of truth say of him, our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for

there is no other name under heaven given among men whereby we may be saved.

The Society of Friends has uniformly declared their belief in the divinity and manhood of the Lord Jesus: that He was both true God and perfect man; and that his sacrifice of himself upon the cross was a propitiation and atonement for the sins of the whole world; and that the remission of sins which any partake of, is only in, and by virtue of, that most satisfactory sacrifice, and no otherwise.*

OF THE HOLY SPIRIT.

Friends believe also in the Holy Spirit, or Comforter, the promise of the Father, whom Christ declared He would send in his name, to lead and guide his followers into all truth, to teach them all things, and to bring all things to their remembrance. A manifestation of this Spirit they believe is given to every man to profit withal; that it convicts for sin, and, as obeyed, gives power to the soul to overcome and forsake it. It opens to the mind the mysteries of salvation, enables it savingly to understand the truths recorded in the Holy Scriptures, and gives it the living, practical, and heartfelt experience of those things which pertain to its everlasting welfare. They believe that the saving knowledge of God and Christ cannot be attained in any other way than by the revelation

* See Appendix B.

of this Spirit; — for the apostle says, "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God." If therefore the things which properly appertain to man cannot be discerned by any lower principle than the spirit of man, those things which properly relate to God and Christ, cannot be known by any power inferior to that of the Holy Spirit.*

OF THE HOLY SCRIPTURES.

The religious Society of Friends has always believed that the Holy Scriptures were written by divine inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; and that whatsoever doctrine or practice is contrary to them, is to be rejected as false and erroneous; that they are a declaration of the mind and will of God, in and to the several ages in which they were written, and are obligatory on us, and are to be read, believed, and fulfilled by the assistance of divine grace. Though it does not call them "the Word of God," believing that epithet peculiarly applicable to the Lord Jesus; yet it believes them to be

* See Appendix C.

the words of God, written by holy men as they were moved by the Holy Ghost; that they were written for our learning, that we, through patience and comfort of the Scriptures, might have hope; and that they are able to make wise unto salvation, through faith which is in Christ Jesus. It looks upon them as the only fit outward judge and test of controversies among Christians, and is very willing that all its doctrines and practices should be tried by them, freely admitting that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be condemned as a delusion of the devil.*

OF THE FALL OF MAN.

They believe that man was created in the image of God, capable of understanding the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state, and lost the heavenly image. His posterity come into the world in the image of the earthly man; and, until renewed by the quickening and regenerating power of the heavenly man, Christ Jesus, manifested in the soul, they are fallen, degenerated, and dead to the divine life in which Adam originally stood, and are subject to the power, nature, and seed of the serpent; and not only their words and deeds, but their imaginations,

* See Appendix D.

are evil perpetually in the sight of God. Man, therefore, in this state can know nothing aright concerning God. His thoughts and conceptions of spiritual things, until he is disjoined from this evil seed, and united to the divine light, Christ Jesus, are unprofitable to himself and to others.

But while it entertains these views of the lost and undone condition of man in the fall, the Society does not believe that mankind are punishable for Adam's sin, or that we partake of his guilt, until we make it our own by transgression of the divine law.

For however early children give evidence of the effects of the fall, and of a sinful nature, they cannot be sinners from their birth, because there can be no sin where there is no transgression; and where there is not a capacity to receive a law, it cannot be transgressed. The testimony of the apostle is very positive to this point; "Where no law is, there is no transgression;" "but sin is not imputed where there is no law." To account a child guilty or obnoxious to punishment, merely for an offence committed by its parents, before it could have any consciousness of being, is inconsistent both with justice and mercy; therefore no infant can be born with guilt upon its head. Those are by nature children of wrath who walk according to the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience. Here the apostle gives their

evil walking, and not anything which is not reduced to act, as a reason of their being children of wrath. Besides the natural alienation from the internal life of God, as they become capable of distinguishing the monitions of Truth in their consciences, the bonds of corruption are often strengthened by habitual indulgence of the carnal propensities against the sense of duty, and thus all who have arrived at such a degree of maturity as to be convinced of right and wrong, have sinned and come short of the glory of God.

But whatever Adam's posterity lost through him, is fully made up to them in Christ; and undoubtedly his mercy and goodness, and the extent of his propitiation, are as applicable to infants who have not personally offended, as to adults who have; and little children who are taken away before they have sinned, may with perfect confidence be resigned as entirely safe in the arms of their Saviour, who declared "of such is the kingdom of heaven." *

OF THE RESTORATION OF MAN, IN AND THROUGH OUR LORD JESUS CHRIST, AND JUSTIFICATION BY HIS PROPITIATORY SACRIFICE.

God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world to taste

* See Barclay's Apology and Phipps' Original and Present State of Man.

death for every man, hath granted to all men, of whatever nation or country, a day or time of visitation, during which it is possible for them to partake of the benefits of Christ's death, and be saved. For this end He hath communicated to every man a measure of the light of his own Son, a measure of grace or the Holy Spirit, by which He invites, calls, exhorts, and strives with every man, in order to save him; which light or grace, as it is received and not resisted, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ; both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ, inwardly; and by making them partakers of his resurrection, in becoming holy, pure, and righteous, and recovered out of their sins. By which also those are saved that have the knowledge of Christ outwardly, in that it opens their understandings rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them. But this Holy Spirit, or light of Christ, may be resisted and rejected; in which, then, God is said to be resisted and pressed down, and Christ to be again crucified and put to open shame; and to those who thus resist and refuse him, He becomes their condemnation.

As many as resist not the light, or Holy Spirit of Christ Jesus, but receive and walk therein, it becomes in them a holy, pure, and spiritual birth,

bringing forth holiness, righteousness, and purity, and all those other blessed fruits which are acceptable to God; by which holy birth, viz., Jesus Christ formed within us, and working his works in us, as we are sanctified, so we are justified in the sight of God; according to the apostle's words: "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Therefore, it is not by our works, wrought in our will, nor yet by good works considered as of themselves, that we are justified, but *by Christ*, who is both the gift and the giver, and the cause producing the effect in us. As He hath reconciled us while we were enemies, so doth He also in his wisdom, save and justify us after this manner; as saith the same apostle elsewhere: "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ, our Saviour, that, being justified by his grace, we should be made heirs according to the hope of eternal life."

We renounce all natural power and ability in ourselves, to bring us out of our lost and fallen condition and first nature, and confess that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or to draw it as a debt from God due to us; but

we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance. God manifested his love toward us in the sending of his beloved Son, the Lord Jesus Christ, into the world, who gave himself an offering for us and a sacrifice to God, for a sweet smelling savour; and having made peace through the blood of the cross, that He might reconcile us unto himself, and by the eternal Spirit offered himself without spot unto God, He suffered for our sins, the just for the unjust, that He might bring us unto God.

In a word, if justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor his work within us, by his Holy Spirit, is to be excluded; for both have their place and service in our complete justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that, as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. All this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith; Christ being

the author of eternal salvation to none but those that obey him.*

OF THE RESURRECTION AND LAST JUDGMENT.

The Society of Friends believes that there will be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment; agreeably to Matt. xxv. 31–46; John v. 25–30; 1 Cor. xv. 12–58. That God will judge the world by that man whom He hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them who by patient continuing in well-doing during this life seek for glory and honour, He will give immortality and eternal life; but unto the contentious and disobedient, who obey not the Truth, but obey unrighteousness, indignation, and wrath; tribulation and anguish upon every soul of man that sinneth; for God is no respecter of persons.

BAPTISM AND THE SUPPER.

As there is one Lord and one faith, so there is but one baptism, of which the water baptism of John was a figure. The baptism which belongs to the gospel, the Society of Friends believes, is "not the putting away the filth of the flesh, but the answer of a good conscience toward God, by

* See Appendix E.

the resurrection of Jesus Christ." This answer of a good conscience can only be produced by the purifying operation of the Holy Spirit, transforming and renewing the heart, and bringing the will into conformity to the divine will. The distinction between Christ's baptism and that of water is clearly pointed out by John: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and fire: whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner; but He will burn up the chaff with unquenchable fire."

In conformity with this declaration, the Society holds that the baptism which now saves is inward and spiritual; that true Christians are "baptized by one Spirit into one body;" that "as many as are baptized into Christ have put on Christ;" and that "if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new, and all things of God."

Respecting the communion of the body and blood of our Lord Jesus Christ, the Society of Friends believes that it is inward and spiritual—a real participation of his divine nature through faith in Him and obedience to the power of the Holy Ghost, by which the soul is enabled daily to feed upon the flesh and blood of our crucified and risen Lord, and is thus nourished and strengthened.

Of this spiritual communion, the breaking of bread and drinking of wine by our Saviour with his disciples were figurative; the true Christian supper being that set forth in the Revelations: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." *

ON WORSHIP.

As the Lord Jesus declared, "Without me ye can do nothing," the Society of Friends holds the doctrine, that man can do nothing that tends to the glory of God and his own salvation, without the immediate assistance of the Spirit of Christ; and that this aid is especially necessary in the performance of the highest act of which he is capable, even the worship of the Almighty. This worship must be in spirit and in truth; an intercourse between the soul and its great Creator, which is not dependent upon, or necessarily connected with, anything which one man can do for another. It is the practice therefore of the Society to sit down in solemn silence to worship God; that each one may be engaged to gather inward to the gift of divine grace, in order to experience ability reverently to wait upon the Father of spirits, and to offer unto Him through Christ Jesus, our holy Mediator, a sacrifice well pleasing in his sight, whether it be

* See Appendix F.

in silent mental adoration, the secret breathing of the soul unto Him, the public ministry of the gospel, or vocal prayer or thanksgiving. Those, who are thus gathered, are the true worshippers, "who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." *

OF THE MINISTRY OF THE GOSPEL.

In relation to the ministry of the gospel, the Society holds that the authority and qualification for this important work are the special gift of Christ Jesus, the great Head of the church, bestowed upon both men and women, without distinction of rank, talent, or learning. This gift must be received immediately from Him, through the revelation of his Spirit in the heart; agreeably to the declarations of the apostle: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "To one is given by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh

* See Appendix G.

that one and the self-same Spirit, dividing to every man severally as he will." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."

Viewing the command of our Saviour, "Freely ye have received, freely give," as of lasting obligation upon all his ministers, the Society has, from the first, steadfastly maintained the doctrine that the Gospel is to be preached without money and without price, and has borne a constant and faithful testimony, through much suffering, against a man-made, hireling ministry, which derives its qualification and authority from human learning and ordination; which does not recognize a direct divine call to this solemn work, or acknowledge its dependence, for the performance of it, upon the renewed motions and assistance of the Holy Spirit.

Where a minister believes himself called to religious service abroad, the expense of accomplishing which is beyond his means, if his brethren unite with his engaging in it and set him at liberty therefor, the meeting he belongs to is required to see that the service be not hindered for want of pecuniary means.

OF WAR.

The Society of Friends believes that war is wholly at variance with the spirit of the gospel, which continually breathes peace on earth and

good-will to men. That, as the reign of the Prince of peace comes to be set up in the hearts of men, nation shall not lift up sword against nation, neither shall they learn war any more. They receive, in their full signification, the plain and positive commands of Christ: "I say unto you that ye resist not evil," — "love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." They consider these to be binding on every Christian, and that the observance of them would eradicate from the human heart those malevolent passions which engender strife and warfare.*

It being the nature and design of the Christian religion to subject the angry and revengeful passions of human nature to its benign influence and government, those who have fully submitted to its transforming power, must necessarily be redeemed from the spirit in which wars and fighting originate. The gospel of Christ is a message of universal love and peace, and the precepts of its divine Author entirely preclude the indulgence of a disposition which would resent an injury or inflict one upon a fellow-creature. Ye have heard, says He, "that it hath been said, an eye for an eye,

* The reader who may wish to see this subject ably treated at length, is referred to "An Inquiry into the accordancy of War with Christianity, &c.," by Jonathan Dymond.

and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." If then we would be children of God, and joint heirs with Christ, we must love our enemies instead of hating them, do good to them, instead of injuring them; and not seek to avenge ourselves for wrongs which may be inflicted upon us.

It is also worthy of our serious consideration, that in our Lord's instructions on the subject of prayer, we are taught that the measure of the forgiveness which we receive from our heavenly Father, will be that which we exercise toward our fellow-men. "Forgive us our debts, as we forgive our debtors." "And when ye stand praying, forgive, if ye have aught against any, that your Father also, which is in heaven, may forgive you your trespasses." "But if ye forgive not men their trespasses, neither will your heavenly Father forgive you." Thus it is evident, that the spirit of the gospel is that of unfeigned love and forgiveness; and wherever these plain and unalterable commands of Christ are duly regarded, strife, malevolence, and discord must come to an end; "violence will no more be heard in the land, wasting or destruction within its borders;" but the prediction will be fulfilled, "they shall beat their swords into plough-shares, and their spears into pruning-hooks."

When we contemplate these blessed effects of the

religion of the Prince of peace, and contrast them with the fierce and cruel passions which rage upon the battle-field; the injuries inflicted by man upon his fellow; how many immortal spirits are hurried unprepared into an awful eternity, — guilty, perhaps, of a brother's blood; the cry of the mourning widow and of the bereaved orphan; how mournful is the prospect, and how deeply is it to be deplored, that any of the professors of the Christian name should countenance a system so directly opposed to the precepts of Christ, and so offensive in the sight of heaven.

ON OATHS.

In the same manner the Society believes itself bound by the express command of our Lord: "Swear not at all, but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil:" and that of the apostle James: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation;" and therefore its members refuse, for conscience' sake, either to administer or to take an oath.

OF PUBLIC FASTS AND THE FIRST DAY OF THE WEEK.

Consistently with its belief in the purity and spirituality of the gospel, the Society cannot con-

scientiously unite in the observance of public fasts, and feasts, and holy days, set up in the will of man. It believes that the fast we are called to, is not bowing the head as a bulrush for a day, and abstaining from meats or drinks; but a continued fasting from everything of a sinful nature, which would unfit the soul for being the temple of the Holy Ghost. It holds, that under the gospel dispensation there is no inherent holiness in any one day above another, but that every day is to be kept alike holy, by denying ourselves, taking up our cross daily, and following Christ. Hence it cannot pay a superstitious reverence to the first day of the week; but inasmuch as it is necessary that some time should be set apart to meet together to wait upon God, and as it is fit that at some times we should be freed from our worldly affairs, and as it is reasonable and just that servants and beasts should have some time allowed them for rest from their labour; and as it appears that the apostles and primitive Christians used the first day of the week for these purposes; the Society, therefore, observes this day as a season of cessation from all unnecessary labour, and for religious retirement and waiting upon God; yet not so as to prevent them from meeting on other days of the week for divine worship.

SLAVERY, AND THE USE OF ARDENT SPIRITS.

The Society has long borne a testimony against the crying sin of enslaving the human species, as entirely at variance with the commands of our Saviour, and the spirit of the Christian religion.

When we remember that the victims of this system of wickedness and cruelty are our brethren; children of the same universal parent; for whose souls Christ died as well as for ours, and that they are designed to be fellow-heirs with us of immortality and eternal life, the sufferings, the degradation, and the wrongs they endure, cannot but awaken our sympathies, and incite the inquiry what the Lord is calling for at our hands, in their behalf. The sin of slavery, with its multitude of attendant evils, hangs as a dark cloud over our land, and portends the approaching infliction of divine judgments.* We believe, that as the spirit of the gospel is suffered to prevail among the professors of the sacred name of Christ, it will bring with it peace on earth and good-will to men, without distinction of nation or colour; — "will loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

Friends also bear a steady testimony against the unnecessary distillation and use of spirituous liquors, and against dealing in them.

* This was written prior to the Rebellion, which terminated slavery.

MAGISTRACY AND LAW.

Friends believe magistracy or civil government to be God's ordinance, the good ends thereof being for the punishment of evil-doers, and the praise of them that do well. While they feel themselves restrained by the pacific principles of the gospel from joining in any warlike measures to pull down, set up, or defend any particular government, they consider it a duty to live peaceably under whatever form of government it shall please Divine Providence to permit to be set up over them; to obey the laws so far as they do not violate their consciences; and, where an active compliance would infringe on their religious principles, to endure patiently the penalties imposed upon them. The Society discourages its members from accepting posts or offices in civil government which expose them to the danger of violating our Christian testimonies against war, oaths, &c., and also from engaging in political strife and party heats and disputes, believing that the work to which we are particularly called, is to labour for the spread of the peaceful reign of the Messiah.

It also forbids its members to go to law with each other; enjoining them to settle their disputes, if any arise, through the arbitration of their brethren; and if peculiar circumstances, such as the cases of executors, trustees, &c., render this course impracticable or unsafe, and liberty is ob-

tained to bring the matter into court, that they should on such occasions, as well as in suits with other persons, conduct themselves with moderation and forbearance, without anger or animosity; and in their whole demeanor evince that they are under the government of a divine principle, and that nothing but the necessity of the case brings them there.

ON MODERATION, AMUSEMENTS, AND FASHIONS.

In conformity with the precepts and examples of the apostles and primitive believers, the Society enjoins upon its members a simple and unostentatious mode of living, free from needless care and expense; moderation in the pursuit of business; and that they discountenance lotteries of every kind, music, dancing, stage-plays, horse-races, and all other vain and unprofitable amusements; as well as the changeable fashions and manners of the world, in dress, language, or the furniture of their houses; that, daily living in the fear of God and under the power of the cross of Christ, which crucifies to the world and all its lusts, they may show forth a conduct and conversation becoming their Christian profession, and adorn the doctrine of God our Saviour in all things.*

* See Appendix H.

APPENDIX.

A DISTINGUISHING trait in the character of the primitive Friends, was the earnestness with which they enforced, both by example and precept, the indispensable obligation of a life of holiness in the fear of God. While they felt the necessity of having a sound and firm belief in all the doctrines of the Christian religion as set forth in the Holy Scriptures, they were also convinced that unless this belief was carried out in the daily walk and conversation, and accompanied by those fruits of the Spirit which are the evidences of true faith, as well as the ornament of the Christian, it would be of little avail.

Recognizing in its full extent the declaration, "Except a man be born again, he cannot see the kingdom of God," and the test laid down by the Saviour of men, "By their fruits shall ye know them;" as well as his solemn words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven," they were concerned to warn all against the delusive notion

that men might live in sin, and in the indulgence of their carnal wills and appetites, and yet be saved by a professed dependence on what the Lord Jesus Christ has graciously done in his flesh for the redemption of mankind.

They were plain, practical, self-denying men and women, deeply and earnestly engaged to walk in the obedience of faith to all the requirements of the Divine law; and their minds being enlightened from on high to see the true spiritual nature and the transforming effects of the religion of the gospel, they apprehended that many of its professors were resting their hopes of salvation in a mere assent of the understanding to the truths recorded in the Holy Scriptures, and in the compliance with outward ceremonies, without bringing forth those "good works which were before ordained that we should walk in them." The inward life of righteousness in the daily fear of God, being the great object of their earnest concern and engagement, both for themselves and others, they called on their hearers to come home into their own hearts, and examine, in the light which Christ gives, whether they were clean and pure, or defiled and unholy.

With no less earnestness they pressed upon all the necessity of a close attention and obedience to the teachings of the Spirit of Truth in the heart, as the great enlightener and sanctifier of man, and his guide in things pertaining to salvation; as the

true light by which every one might come to see his own state, as seen by the Searcher of hearts, and be shown the way to come out of the thraldom of sin into the glorious liberty of the children of God.

They invited men to come to and believe in Christ Jesus the Lord, not only as testified of in the Bible as the Redeemer, Propitiation, Mediator, and Intercessor with the Father for lost fallen man, but also as He reveals himself in the heart by his Spirit, as the true Light; showing man his undone condition in the fall, and the means by which he may be brought out of it, by being born again of the Spirit; and also as a swift witness against evil, and a comforter for well doing. Esteeming this knowledge as the very essence of true religion, they dwelt much upon it in their ministry and writings, and even in their dying sayings enjoined it on their hearers, as of the first importance to all who hoped for salvation.

The views here portrayed sometimes led the opponents of the early Friends, through prejudice or misunderstanding, to charge them with slighting or undervaluing, or with saying but little about the work of the Lord Jesus Christ in his outward appearance for man's sake, and with depending for salvation on their own good works. Such charges they steadfastly denied, declaring that they had living faith in Him, as the only Saviour and Redeemer, a reverent esteem for all his holy offices,

and that they looked and hoped for salvation only in and through Him.

In order further to illustrate and confirm the views contained in the foregoing pages, the following extracts are submitted to the attention of the reader. Some of them are taken from Declarations of Faith or other official documents, issued either by the Society itself or with its sanction, and others from authors whose writings have been approved.

A.

Of the Holy Three that bear Record in Heaven.

In a work entitled "An Answer to all such as falsely say the Quakers are no Christians," GEORGE FOX has these remarks, viz.:

"We own the Father, the Son, and the Holy Ghost, as the apostles have declared."

"It is the Spirit that beareth witness, because the Spirit is Truth; for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one; and there are Three which bear record in earth, &c., *which we own*, 1 John v. 6, 7. And now let none be offended, because we do not call them by those unscriptural names of Trinity, and Three Persons, which are not Scripture words; and so do falsely say that we deny the Father, the Word, and the Holy Ghost, which Three are one that bear record in heaven, &c., which Three we own with all our

hearts, as the Apostle John did, and as all true Christians ever did, and now do; and if you say we are not Christians, because we do not call the Father, Son, and Holy Ghost, the Trinity, distinct and separate persons; then you may as well conclude that John was no Christian, who did not give the Father, Word, and Holy Ghost, these names.

"We believe concerning God the Father, Son, and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs: 1st, That there is one God and Father, of whom are all things; 2dly, That there is one Lord Jesus Christ, by whom all things were made, John i. and xvii. and Rom. ix., who was glorified with the Father before the world began, who is God over all, blessed forever, John xiv. That there is one Holy Spirit, the promise of the Father and the Son, and leader, and sanctifier, and comforter of his people, 1 John v. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these Three are one, even the Father, the Word, and Spirit."

In the "Testimony to the Truth, as held by the people called Quakers," William Penn says: "Concerning the Father, the Word, and the Spirit. Because we have been very cautious in expressing our faith concerning that great mystery, especially

in such school terms and philosophical distinctions as are unscriptural, if not unsound, (the tendency whereof hath been, to raise frivolous controversies and animosities amongst men,) we have, by those that desire to lessen our Christian reputation, been represented as deniers of the Trinity at large: whereas we ever believed, and as constantly maintained, the truth of that blessed Holy Scripture Three that bear record in heaven, the Father, the Word, and the Spirit, and that these Three are One; the which we both sincerely and reverently believe, according to 1 John v. 7. And this is sufficient for us to believe and know, and hath a tendency to edification and holiness; when the contrary centres only in imaginations, and strife, and persecution, where it runs high and to parties, as may be read in bloody characters in the ecclesiastical histories."

George Whitehead thus sets forth the belief of the Society of Friends on this subject, viz.:

"The Holy Scripture Trinity, or Three thereby meant, we never questioned, but believed; as also the unity of Essence; that they are one substance, one Divine infinite Being, and also we question not, but sincerely believe, the relative properties of Father, Son, and Holy Ghost, according to Holy Scripture testimony, Matt. xxviii. 19, and that these Three are One, 1 John v. 7."

A Declaration of Faith drawn up in the form of question and answer, and presented to the Par-

liament of Great Britain in 1689, by the Society of Friends, contains the following, viz.:

"Q. What's your belief concerning the blessed Trinity, as our term is?

"Answer. Our belief is, that in the unity of the Godhead there is Father, Son, and Holy Ghost, being those Three Divine Witnesses that bear record in heaven, the Father, the Word, and the Holy Spirit, and that these Three are one, according to Holy Scripture testimony."

B.

Of the Divinity and offices of the Lord Jesus Christ.

George Fox, in his Journal, writes as follows, viz.:

"Priest Stevens asked me, 'Why Christ cried out upon the cross, "My God, my God, why hast thou forsaken me?"' and why He said, 'If it be possible, let this cup pass from me, yet not my will but thine be done?' I told him, at that time the sins of all mankind were upon Him, and their iniquities and transgressions, with which He was wounded; which He was to bear, and to be an offering for, as He was man, but died not as He was God; so in that He died for all men, tasting death for every man, He was an offering for the sins of the whole world. This I spoke, being at that time, in a measure, sensible of Christ's sufferings."

In a letter to the governor and council of Barbadoes, written on behalf of the Society of Friends, to clear it from some malicious misrepresentations, he says:

"We own and believe in the Only, Wise, Omnipotent, and Everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that He hath made; who is God over all blessed forever, to whom be all honour, glory, dominion, praise, and thanksgiving, both now and for evermore!

"And we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom He is well pleased, who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the First Born of every creature; by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by Him.

"And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that He was crucified for us, in the flesh, without the gates of Jerusalem; and that He was buried and rose again the third day, by the power of his Father, for our justification, and that He ascended up into heaven, and now sitteth at the right hand of God.

"This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid, but that which is laid, even Christ Jesus, who tasted death for every man, shed his blood for all men; is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, 'Behold the Lamb of God that taketh away the sins of the world.' John i. 29.

"We believe that He alone is our Redeemer and Saviour, the Captain of our Salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the seed of the woman, that bruises the serpent's head, viz., Christ Jesus, the Alpha and Omega, the first and the last. He is, as the Scriptures of Truth say of him, our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we may be saved.

"He alone is the Shepherd and Bishop of our souls: He is our Prophet whom Moses long since testified of, saying, 'A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: and it shall come to pass that every soul which will not hear that Prophet,

shall be destroyed from among the people.' Acts iii. 22, 23.

"He is now come in Spirit, 'and hath given us an understanding that we know Him that is true.' He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him, for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new Covenant of light, life, grace, and peace, the author and finisher of our faith.

"This Lord Jesus Christ, the heavenly Man, the Immanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him, as a reward for his treason; who also gave large money to the soldiers, to broach a horrible lie, namely, that his disciples came and stole him away by night, whilst they slept. After He was risen from the dead, the history of the Acts of the Apostles sets forth, how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This,

we say, is that Lord Jesus Christ, whom we own to be our life and salvation."

George Whitehead, in a treatise entitled "The People called Quakers, truly Represented and Vindicated," makes the following statements in their behalf, viz.:

"We know nothing, in point of Christian doctrine and principle, more openly and apparently asserted and propagated by the said people called Quakers, than the divinity of Christ, and essential union of the Father, Son, and Holy Ghost. This holy and blessed Scripture Trinity we have always stood for, in real faith and practice.

"The divinity of our blessed Lord and Saviour Jesus Christ, that He is the Eternal Word, the true God, as well as truly man, being expressly agreeable to Holy Scripture testimony; viz., that He is the mighty God, &c., the Eternal Word, whereby all things were made; who is over all, God blessed forever: God created all things by Jesus Christ; who is the true God and eternal life; by whom also the worlds were made. The Divine Three that bear record in heaven, are the Father, the Word, and the Holy Ghost, and these Three are One."

"Thus we sincerely believe and confess the Divinity and Deity of the eternal Son of God, Christ Jesus, with respect to his being the Eternal Word, which was in the beginning; before Abraham was; from everlasting; glorified with the Father

before the world began: and in respect to the fulness of the Godhead, yea, all fulness, dwelling in him; and as all power in heaven and earth is given unto him; and by whom also God made the worlds.

"All which seriously considered, thus to assert the glorious Divinity of the Son of God, cannot be inconsistent with his divine wisdom, love, and great condescension in assuming the holy humanity, his pure and perfect manhood for our sakes, even for the redemption of mankind. 'Without controversy, great is the mystery of godliness;' saith the apostle, 1 Tim. iii. 16, 'God was manifest in the flesh, justified in the Spirit,' &c. And surely excellent is the mystery of Christ, and the true spiritual knowledge of him, and his riches unsearchable."

In the Declaration of Faith presented by Friends to Parliament in 1689, the following passages occur, viz.:

"Question. Do you believe the divinity and humanity of Jesus Christ, the eternal Son of God, or that Jesus Christ is truly God and man?

"Answer. Yes; we verily believe that Jesus Christ is truly God and man, according as Holy Scripture testifies of him; God over all, blessed forever; the true God and eternal life; the one Mediator between God and men, even the Man Christ Jesus.

"Question. Do you believe and expect salva-

tion and justification by the righteousness and merits of Jesus Christ, or by your own righteousness or works?

"Answer. By Jesus Christ, his righteousness, merits, and works, and not by our own: God is not indebted to us for our deservings, but we to him for his free grace in Christ Jesus, whereby we are saved through faith in him, not of ourselves, and by his grace enabled truly and acceptably to serve and follow him as He requires. He is our all in all, who worketh all in us that is well pleasing to God.

"Question. Do you believe remission of sins and redemption, through the sufferings, death, and blood of Christ?

"Answer. Yes; through faith in him, as He suffered and died for all men, gave himself a ransom for all, and his blood being shed for the remission of sins, so all they who sincerely believe and obey him, receive the benefits and blessed effects of his suffering and dying for them: they, by faith in his name, receive and partake of that eternal redemption which He hath obtained for us, who gave himself for us that He might redeem us from all iniquity: He died for our sins, and rose again for our justification; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The Declaration of Faith given forth in 1693,

thus speaks of the divinity and offices of our blessed Saviour, viz.:

"This Word, or Son of God, in the fulness of time, took flesh, became perfect man, according to the flesh descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; and also further, declared powerfully to be the Son of God, according to the Spirit of sanctification, by the resurrection from the dead.

"That in the Word, or Son of God, was life, and the same life was the light of men; and that He was that true light which enlightens every man coming into the world; and therefore that men are to believe in the light, that they may become the children of the light. Hereby we believe in Christ the Son of God, as He is the light and life within us; and wherein we must needs have sincere respect and honour to, and belief in, Christ, as in his own unapproachable and incomprehensible glory and fulness; as He is the fountain of life and light, and giver thereof unto us; Christ, as in himself, and as in us, being not divided.

"And that as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He, having, in his dying for all, been that one great universal offering, and sacrifice for peace, atonement, and reconciliation between God and man; and He is the propitiation not for our sins only, but for the sins of the whole world.

We were reconciled by his death, but saved by his life.

"That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, is our King, High Priest, and Prophet in his church, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is Intercessor and Advocate with the Father in heaven, there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings, and sorrows; and also by his Spirit in our hearts, He maketh intercession according to the will of God, crying, Abba, Father.

"For any whom God hath gifted and called, sincerely to preach faith in the same Christ, both as within and without us, cannot be to preach two Christs, but one and the same Lord Jesus Christ, having respect to those degrees of our spiritual knowledge of Christ Jesus, in us, and to his own unspeakable fulness and glory, as in himself, in his own entire being, wherein Christ himself and the least measure of his light or life, as in us or in mankind, are not divided or separable, no more than the sun is from its light.

"And as He ascended far above all heavens, that He might fill all things, his fulness cannot be comprehended, or contained in any finite creature; but in some measure known and experienced in us, as we are capable to receive the same, as of his fulness we have received grace for grace. Christ our

Mediator, received the Spirit, not by measure, but in fulness; but in every one of us is given grace, according to the measure of his gift.

"That the gospel of the grace of God should be preached in the name of the Father, Son, and Holy Ghost, being one in power, wisdom, and goodness, and indivisible, or not to be divided, in the great work of man's salvation.

"We sincerely confess and believe in Jesus Christ, both as He is true God and perfect Man, and that He is the Author of our living faith in the power and goodness of God as manifested in his Son Jesus Christ, and by his own blessed Spirit, or divine unction, revealed in us, whereby we inwardly feel and taste of his goodness, life, and virtue; so as our souls live and prosper by and in Him. The inward sense of this divine power of Christ, and faith in the same, and this inward experience, are absolutely necessary to make a true, sincere, and perfect Christian in spirit and life.

"That divine honour and worship is due to the Son of God; and that He is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, because of the glorious union or oneness of the Father and the Son; and that we cannot acceptably offer up our prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son, Christ."

Another Declaration of Faith contains the following, viz.:

"1. That we sincerely believe and confess that Jesus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ, the Son of the living God, to whom all the prophets gave witness. And we do highly value his death, sufferings, works, offices, and merits, for the redemption and salvation of mankind, together with his laws, doctrines, and ministry.

"2. That this very Christ of God, was and is the Lamb of God, that takes away the sins of the world, who was slain, was dead, and is alive, and lives for evermore, in his divine, eternal glory, dominion, and power, with the Father.

"3. That the Holy Scriptures of the Old and New Testament, are of divine authority, as being given by inspiration from God.

"4. And that magistracy or civil government is God's ordinance, the good ends thereof being for the punishment of evil doers, and praise of them that do well.

"And we know of no other doctrine or principle, preached, maintained, or ever received among or by us, since we were a people, contrary to these before-mentioned."

C.

Of the Holy Spirit and his Work in the Soul of Man.

In setting forth the belief of the Society, that Christians are now to be led inwardly and immediately by the Spirit of God, Robert Barclay says:

"I shall prove this by divers arguments, and first from the promise of Christ in these words, 'And I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for He dwelleth with you, and shall be in you.' Again, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance.' And 'Howbeit when He, the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear that shall He speak, and He will show you things to come.'

"We have here first, who this is, and that is divers ways expressed, to wit, The Comforter, the Spirit of Truth, the Holy Ghost, the sent of the Father in the name of Christ. And hereby is sufficiently proved the unsoundness of those Socinians and other carnal Christians, who neither know nor acknowledge any internal Spirit or power but that which is merely natural; by which they sufficiently declare themselves to be of the world, who cannot receive the Spirit, because they neither see him nor know him. Secondly, Where this Spirit is to be: He dwelleth with you, and shall be in you. And thirdly, What his work is: He shall teach you all things, and bring all things to your remembrance, and guide you into all truth.

"Secondly, that this Spirit is inward, in my opinion needs no interpretation or commentary. 'He dwelleth with you, and shall be in you.' This in-dwelling of the Spirit in the saints, as it is a thing most needful to be known and believed, so is it as positively asserted in the Scriptures as any thing else can be. 'If so be that the Spirit of God dwell in you,' saith the apostle to the Romans. And again, 'Know ye not that your body is the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?' Without this the apostle reckoneth no man a Christian. 'If any man,' saith he, 'have not the Spirit of Christ, he is none of his.' These words immediately follow those above-mentioned out of the epistle to the Romans, 'But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.' The context of which showeth that the apostle reckoneth it the main token of a Christian, both positively and negatively; for in the former verses he showeth how the carnal mind is enmity against God, and that such as are in the flesh cannot please him. Where he adds concerning the Romans, that they are not in the flesh, if the Spirit of God dwell in them. What is this but to affirm, that they in whom the Spirit dwells, are no longer in the flesh, nor of those who please not God, but are become Christians indeed? Again, in the next verse he concludes negatively, that 'If any man have not the Spirit of Christ, he is none of his;' that is, he

is no Christian. He then that acknowledges himself ignorant and a stranger to the inward in-being of the Spirit of Christ in his heart, doth thereby acknowledge himself to be yet in the carnal mind, which is enmity to God; to be yet in the flesh, where God cannot be pleased; and in short, whatever he may otherways know or believe of Christ, or however much skilled or acquainted with the letter of the Holy Scripture, not yet to be, notwithstanding all that, attained to the least degree of a Christian; yea, not once to have embraced the Christian religion. For, take but away the Spirit, and Christianity remains no more Christianity, than the dead carcase of a man, when the soul and spirit is departed, remains a man."

"Seeing 'no man knoweth the Father but the Son, and he to whom the Son revealeth him;' and seeing 'the revelation of the Son is in and by the Spirit;' therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can only be revealed. As, by the moving of his own Spirit, He disposed the chaos of this world into that wonderful order in which it was in the beginning, and created man a living soul, to rule and govern it, so, by the revelation of the same Spirit, He hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective

manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since 'the object of the saints' faith is the same in all ages, though held forth under divers administrations.'

"Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone. For this divine revelation and inward illumination is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent."

"We do distinguish betwixt the certain knowledge of God, and the uncertain; betwixt the spiritual knowledge and the literal; the saving heart-knowledge and the soaring airy head-knowledge. The last, we confess, may be divers ways obtained; but the first by no other way than the inward immediate manifestation and revelation of God's Spirit, shining in and upon the heart, enlightening and opening the understanding."

In reference to the various outward sources of knowledge, he says: "I would however not be understood, as if hereby I excluded those other means of knowledge from any use or service to man; it is far from me so to judge, as concerning the Scriptures, in the next proposition will more plainly appear. The question is not, what may be profitable or helpful, but what is absolutely necessary. Many things may contribute to further a work, which yet are not the main thing that makes the work go on."

Having laid down the position, that the knowledge of the Father is by and through the Son, he proceeds to show that the revelation of the Son is by the Spirit. "Where it is to be noted," he says, "that I always speak of the saving, certain, and necessary knowledge of God, which, that it cannot be acquired otherways than by the Spirit, doth also appear from many clear Scriptures. For Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his disciples and friends, in and by his Spirit. As his manifestation was outward when He testified for the truth in this world, and approved himself faithful throughout; so being now withdrawn as to the outward man, He teaches and instructs mankind inwardly by his own Spirit. He standeth at the door, and whoso heareth his voice and openeth, He comes in to such. Of this revelation of Christ in him, Paul speaks, in which he places the excel-

lency of his ministry, and the certainty of his calling. And the promise of Christ to his disciples confirms the same thing, 'Lo, I am with you alway, even to the end of the world;' for this is an inward and spiritual presence, as all acknowledge."

In outward and natural things, we often rely upon probabilities and the testimony of others; but in matters which pertain to the salvation of the soul, there can be no effectual faith but that which is produced by the immediate operation of the Holy Spirit in the heart, inclining and enabling us to believe what it reveals to us there, as well as those things which are recorded in the Scriptures of Truth. This faith is not an inherent principle or natural faculty of the human mind, which can be exercised when, and as a man pleases, though it will always be given to those who seek it in a humble and childlike spirit, of Him who is the author and giver of it. "Whatsoever is born of God," saith the apostle, "overcometh the world; and this is the victory that overcometh the world, even our faith." No faculty or principle natural to the mind of man can give this victory. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." This grace of God teaches us to deny all ungodliness and the world's lusts; and where it is received and obeyed, it gives faith to believe that we shall be strengthened and enabled by it to overcome the world, the flesh, and the devil. Thus we are saved by the

grace of our Lord Jesus Christ, through faith in him; and as we continue to believe in and follow him to the end, we shall know Him to be the finisher, as well as the author, of this living victorious faith.

"He that believeth on the Son of God, hath the witness in himself:" this witness is the Holy Spirit, by which the Son of God reveals himself to the soul, gives it faith to believe in his all-powerful name, and as He is obeyed and followed, He displays his almighty power and goodness, in pardoning its past sins, delivering it out of the bondage of corruption, and translating it into the liberty of the sons of God. Thus, Christ is experimentally known as the Redeemer, Saviour, and Sanctifier of his people; and those only have a right to call Him so, whom He thus saves from their sins, by his own blessed Spirit. "Wherefore I give you to understand," saith the apostle, "that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." Through living experience of his power, in breaking up the strongholds of sin and Satan; delivering them from worse than Egyptian bondage and darkness, and bringing them into the marvellous light of the Lord, these can truly say that Jesus is their Lord and Saviour; and while they keep under the government of his Spirit, they can never do or say anything that derogates from his divine character

or offices, or from the testimony of the Holy Scriptures.

After stating that some persons confess that the Holy Spirit now leads and influences the saints, but that He does it only by enlightening their understandings to understand and believe the truths delivered in the Scriptures; Robert Barclay further says, "This opinion is not altogether according to the truth, neither does it reach the fulness of it. Because there are many truths, which, as they are applicable to individuals, and most needful to be known by them, are in nowise to be found in the Scriptures. Besides, the Spirit not only subjectively helps us to discern truths elsewhere delivered, but also objectively presents those truths to the mind. For that which teaches me all things, and is given me for that end, without doubt presents those things to my mind which it teaches me. It is not said, it shall teach you how to understand those things that are written [merely]; but it shall teach you all things. Again, that which brings all things to my remembrance must needs present them by way of object." This is also evident from the nature of the New Covenant, which is expressed in divers places. "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of

thy seed's seed, saith the Lord, from henceforth and forever."—"The perpetuity of this promise is fully expressed; and it was immediate, for there is no mention made of any medium. He says not, I shall by means of such writings or books convey such words into your mouths; but my words, I, even I, saith the Lord, have put into your mouths. This must be objectively, for the words put into the mouth are the object presented by him. He says not, the words which ye shall see written, my Spirit shall only enlighten your understandings to assent unto; but positively, my words which I have put into thy mouth: therefore upon whomsoever the Spirit remaineth always, and putteth words into his mouth, him doth the Spirit teach immediately, objectively, and continually."

"The nature of the New Covenant is yet more amply expressed in Jeremiah, and repeated by the apostle in these words; 'For this is the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least to the greatest.' The object here is God's law placed in the heart and written in the mind; from whence they become God's people, and are brought truly to know him. In this then the law

is distinguished from the gospel: the law before was outward, written in tables of stone, but it is now inward, written in the heart. Of old, the people depended upon their priests for the knowledge of God; but now they all have a certain and sensible knowledge of him. How much then are they deceived, who, instead of making the gospel preferable to the law, have made the condition of such as are under the gospel far worse. For no doubt it is a far better and more desirable thing to converse with God immediately, than only mediately, as being a higher and more glorious dispensation; and yet these men acknowledged that many under the law had immediate converse with God, whereas they now cry that it is ceased."

"Under the law there was the holy of holies, into which the high-priest entered, and received the word of the Lord immediately from betwixt the cherubim; so that the people could then certainly know the mind of the Lord: but now, according to these men's judgment, we are in a far worse condition; having nothing but the outward letter of the Scriptures to guess and divine from. But Jesus Christ hath promised us better things, though many are so unwise as not to believe him, even to guide us by his own unerring Spirit; and He hath rent and removed the veil, whereby not only one, and that once a year, may enter; but all of us, at all times, have access unto him as often as we draw near unto him with pure hearts. He

reveals his will unto us by his Spirit, and writes his law in our hearts. And where the knowledge of God is put into the mind and written in the heart, there the object of faith and revelation of the knowledge of God is inward, immediate, and objective; and this is the situation of every true Christian under the New Covenant."

In replying to the objection, that if men be now immediately led and ruled by the Spirit of God, they may add new Scriptures of equal authority with the Bible, and that every one may bring in a new gospel according to his fancy, Robert Barclay observes, "We have shut the door upon all such doctrine, affirming that the Scriptures give a full and ample testimony to all the principal doctrines of the Christian faith. For we do firmly believe that there is no other gospel or doctrine to be preached, but that which was delivered by the apostles; and do freely subscribe to that saying, Let him that preacheth any other gospel than that which has been already preached by the apostles, and according to the Scriptures, be accursed. So we distinguish between a revelation of a new gospel and new doctrines, and a new revelation of the good old gospel and doctrines; the last we plead for, but the first we utterly deny. For we firmly believe that no other foundation can any man lay than that which is laid already."

William Penn, in writing on the same subject, says: "By revelation we understand the discovery

and illumination of the Light and Spirit of God, relating to those things that properly and immediately concern the daily information and satisfaction of our souls, in the way of our duty to him and our neighbor. We renounce all fantastical and whimsical intoxications, or any pretence to the revelation of new matter, in opposition to the ancient gospel declared by Christ Jesus and his apostles; and therefore not the revelation of new things, but the renewed revelation of the eternal way of truth."

Whatsoever is excellent, whatsoever is noble, whatsoever is worthy, whatsoever is desirable in the Christian faith is ascribed to the Spirit. To this, true Christians in all ages attribute their strength and life: by it they declare themselves to be illuminated, converted, regenerated and redeemed from the world. By it they are strengthened in weakness, comforted in affliction, armed against temptation, fortified against sufferings, enabled to triumph over their persecutors, and to hold communion with God. It is the Spirit that quickeneth; it was the Spirit that gave them utterance; it was the Spirit by which Stephen spake, so that the Jews were not able to resist. It is such as walk after the Spirit that receive no condemnation, for the law of the Spirit of life in Christ Jesus makes them free from the law of sin and death; and it is by the Spirit of God dwelling in us that we are redeemed from the carnal mind.

It is the Spirit of Christ dwelling in us that quickeneth our mortal bodies; it is through the Spirit that the deeds of the body are mortified, and life obtained.

It is by the Spirit that we are adopted, and cry Abba, Father; for it is the Spirit that beareth witness with our spirits that we are the children of God.

It is the Spirit that helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered; and it is by the Spirit that the glorious things which God hath laid up for the righteous, which neither outward ear hath heard, nor outward eye seen, nor the heart of man conceived by all his reasonings, are revealed unto us. It is by this Spirit that wisdom, knowledge, faith, tongues, prophecies, are imparted to man, and it is by it that we are all baptized into one body, and made to drink into one cup. In a word, there is nothing relating to the salvation of the soul, that can be rightly performed or effectually obtained, without it.

D.

Of the Holy Scriptures.

George Fox, in his letter to the governor and council of Barbadoes, speaking in the name of the Society of Friends, says:

"Concerning the Holy Scriptures: We believe they were given forth by the Holy Spirit of God,

through the holy men of God, who, as the Scripture itself declares, 2 Pet. i. 21, spoke as they were moved by the Holy Ghost. We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ,) and they are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 19, and are able to make wise unto salvation, through faith in Christ Jesus.

"We believe the Holy Scriptures are the words of God, for it is said in Exodus xx. 1, 'God spake all these words, saying,' &c., meaning the ten commandments given forth upon Mount Sinai. And in Rev. xxii. 18, saith John, 'I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto these, and if any man shall take away from the words of the book of this prophecy, (not the Word,) &c.' So in Luke i. 20, 'Because thou believest not my words;' and in John v. 47, xv. 7, xiv. 23, xii. 47. So that we call the Holy Scriptures, as Christ, the apostles and holy men of God called them, viz., the words of God."

Robert Barclay has these observations, viz.: "Though then we do acknowledge the Scriptures to be very heavenly and divine writings, and the use of them to be very comfortable and necessary to the church of Christ; and admire, and give praises to the Lord for his wonderful providence

in preserving these writings so pure and uncorrupted as we have them, through so long a night of apostasy, to be a testimony of his truth against the wickedness and abominations even of those whom He made instrumental in preserving them, so that they have kept them to be a witness against themselves; yet we may not call them the principal Fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners, because the principal Fountain of truth must be the Truth itself, whose certainty and authority depend not upon another.

"If by the Spirit we can only come to the true knowledge of God; if by the Spirit we are to be led into all truth, and so be taught of all things; then the Spirit, and not the Scriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners. The very nature of the gospel declareth that the Scriptures cannot be the only and chief rule of Christians, else there would be no difference between the law and the gospel."

"There are numberless things, with regard to their circumstances, which particular Christians may be concerned in, for which there can be no particular rule had in the Scriptures; therefore the Scriptures cannot be a rule to them [in those things]. As for instance, some are called to the ministry of the word: Paul says there was a necessity laid upon him to preach the gospel, and

woe is unto me if I preach it not. If it be necessary that there be now ministers of the church as well as then, there is the same necessity upon some more than upon others to occupy this place; which necessity, as it may be incumbent upon some particular persons, the Scriptures neither doth nor can declare.

"If it be said the qualifications of a minister are found in the Scriptures, and by applying these qualifications to myself I may know whether I be fit for such a place or not, I answer: The qualifications of a bishop or minister, as they are mentioned both in the Epistle to Timothy and that to Titus, are such as may be found in a private Christian, yea, which ought in some measure to be in every true Christian; so that this giveth a man no certainty. Every capacity to an office gives me not a sufficient call to it. Again; by what rule shall I judge if I be so qualified? How do I know that I am sober, meek, holy, harmless? Is it not the testimony of the Spirit in my conscience that must assure hereof?

"And suppose I was qualified and called, yet what Scripture rule shall inform me whether it be my duty to preach in this or in that place, in France or England, Holland or Germany? Whether I shall take up my time in confirming the faithful, reclaiming heretics, or converting infidels, or in writing epistles to this or that church? The general rules of the Scriptures to be diligent

in my duty; to do all to the glory of God, and for the good of his church; can give me no light in this thing; seeing two different things may both have a respect to that way; yet I may commit a great error and offence in doing the one, when I am called to the other. If Paul, when his face was turned by the Lord toward Jerusalem, had gone back to Achaia or Macedonia, he might have supposed he could have done God more acceptable service in preaching and confirming the churches, than in being shut up in prison in Judea; but would God have been pleased herewith? Nay, certainly. Obedience is better than sacrifice, and it is not our doing that which is good simply, that pleaseth God, but that good which He willeth us to do.

"Moreover, that which, of all things, is most needful for a Christian to know, viz.: whether he really be in the faith and an heir of salvation or not, the Scripture can give him no certainty in, neither can it be a rule to him. That this knowledge is exceedingly desirable and comfortable, all do unanimously acknowledge; besides, it is especially commanded, 'Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates!' 'Wherefore the rather, brethren, give all diligence to make your calling and election sure.' Now I say, what Scrip-

ture rule can assure me that I have true faith, and that my calling and election are sure?"

After examining various suggestions, he says:

"Moreover, the Scripture itself, wherein we are so earnestly pressed to seek this assurance, does not at all affirm itself a rule sufficient to give it, but wholly ascribeth it to the Spirit. 'The Spirit itself beareth witness with our spirit that we are the children of God.' 'Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit.' 'And it is the Spirit that beareth witness, because the Spirit is truth.'"

"If it then be asked whether I think hereby to render the Scriptures altogether uncertain and useless, I answer not at all: Provided, that to the Spirit, from which they came, be granted that place which the Scriptures themselves give it, I do freely concede to the Scriptures the second place, even whatsoever they say of themselves; which the Apostle Paul chiefly mentions in two places, viz.: 'Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.' 'The Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'"

William Penn, in his "Testimony to the Truth," says: "Concerning the Holy Scriptures. Because we assert the Holy Spirit to be the first, great, and general rule and guide of true Christians, as that by which God is worshipped, sin detected, conscience convicted, duty manifested, Scripture unfolded and explained; and consequently the rule for understanding the Scriptures themselves, since by it they were at first given forth; from hence our adversaries are pleased to make us blasphemers of the Holy Scriptures, undervaluing their authority, preferring our own books before them, with more to that purpose. Whereas, we in truth and sincerity believe them to be of divine authority, given by the inspiration of God, through holy men, they speaking or writing them as they were moved by the Holy Ghost: that they are a declaration of those things most surely believed by the primitive Christians, and that, as they contain the mind and will of God, and are his commands to us, so they in that respect are his declaratory word; and therefore are obligatory on us, and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to every good work.

"Nay, after all, so unjust is the charge, and so remote from our belief concerning the Holy Scriptures, that we both love, honour, and prefer them before all books in the world; ever choosing to ex-

press our belief of the Christian faith and doctrine, in the terms thereof, and rejecting all principles or doctrines whatsoever, that are repugnant thereunto."

Richard Claridge, writing on behalf of the Society, says: "We do sincerely and unfeignedly believe the following propositions:

"1. That the Holy Scriptures of the Old and New Testament were not of any men's private setting forth, but were given by inspiration of God.

"2. That they do contain a clear and sufficient declaration of all doctrines, in common to be believed, in order to eternal life and salvation.

"3. That the Holy Scriptures are the best outward rule and standard of doctrine and practice.

"4. That whatsoever, either doctrine or practice, though under pretensions to the immediate dictates and teachings of the Spirit, is contrary to the Holy Scriptures, ought to be rejected and disowned, as false and erroneous: for 'whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.'

"5. That the Holy Scriptures contain the sayings or words of God, are divine writings, which claim the precedency of all others; and we do esteem them as such ourselves, and under this character recommend them to others.

"6. That there ever was, and is, a most sweet concord and harmony between the teachings of

the Spirit and the testimony of the Holy Scriptures; and that there is no inconsistency or contradiction between the one and the other, notwithstanding that great diversity of men's opinions and sentiments, under the profession of Christianity."

The Discipline of the Society also contains the following advice, viz.: "We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavour to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Holy Scriptures; and that they incite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of these important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds; that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations."

Every year each Monthly Meeting is required to prepare answers to certain queries respecting its condition. These answers are sent through the Quarterly Meetings up to the Yearly Meeting; in order that this body may be made acquainted with the state of its subordinate branches. One of these

queries asks, whether Friends are careful to bring up their children and those under their direction in frequently reading the Holy Scriptures, and to be good examples themselves in this respect.

E.

Of Redemption by Jesus Christ.

God, out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world, that He hath given his only Son, a Light, that whosoever believeth in Him shall be saved, John iii. 16, who enlighteneth every man that cometh into the world, John i. 9, and maketh manifest all things that are reprovable, Eph. v. 13, and teacheth all, temperance, righteousness, and godliness. This Light enlighteneth the hearts of all for a time, in order to salvation; and it is this which reproves the sin of all individuals, and would work out the salvation of all, if not resisted. Nor is it less universal than the seed of sin, being the purchase of his death, who tasted death for every man; for as in Adam all die, even so in Christ all shall be made alive, 1 Cor. xv. 22.

"This most certain doctrine being received, that there is an evangelical and saving light and grace in all, the universality of the love and mercy of God toward mankind, both in the death of his beloved Son the Lord Jesus Christ, and in the mani

festation of his light in the heart, is established and confirmed, against all the objections of such as deny it. Therefore Christ hath tasted death for every man; not only for all kinds of men, as some vainly talk, but for every man of all kinds: the benefit of whose offering is not only extended to such who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident.

"This knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful unto such from whom God himself hath withheld it; yet they may be made partakers of the mystery of his death, though ignorant of the history, if they suffer his seed and light, enlightening their hearts, to take place, (in which light, communion with the Father and the Son is enjoyed,) so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to do to others as they would be done by, in which Christ himself affirms all to be included. As they then have falsely and erroneously taught, who have denied Christ to have died for all men; so neither have they sufficiently taught the truth, who, affirming Him to have died for all, have added the absolute necessity of the outward knowledge thereof, in order to obtain its saving effect."

After declaring that God, in his love and mercy, grants to every man a day or time of visitation, during which the light or Spirit of the Lord Jesus Christ strives with him, showing him his lost and undone condition by nature, and inviting him, by submission to its operation, to come and be saved, R. Barclay further says:

"By this day and time of visitation, which we say God gives unto all, during which they may be saved, we do not understand the whole time of every man's life; though to some it may be extended even to the very hour of death, as we see in the example of the thief converted upon the cross: but such a season at least as sufficiently exonerates God to every man's condemnation, which to some may be sooner, and to others later, according as the Lord in his wisdom sees meet. So that many men may outlive this day, after which there may be no possibility of salvation to them, and God justly suffers them to be hardened, as a just punishment of their unbelief, and even raises them up as instruments of wrath, and makes them a scourge one to another.

"To men in this condition may be fitly applied those Scriptures which are abused to prove that God incites men necessarily to sin. This is expressed by the apostle, Rom. i. from verse 17 to the end, but especially verse 28. 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do

those things which are not convenient.' That men may outlive this day of God's gracious visitation unto them, is shown by the example of Esau, who sold his birthright. So he had it once, and was capable to have kept it; but afterwards, when he would have inherited the blessing, he was rejected. This appears also by Christ's weeping over Jerusalem, saying, 'If thou hadst known in this thy day the things that belong unto thy peace; but now they are hid from thine eyes.' Which plainly imports a time when they might have known them, which now was removed from them, though they were yet alive."

After speaking of the Holy Spirit of Christ, wherewith all men are enlightened for their redemption and salvation, he adds:

"We do not understand this divine principle to be any part of man's nature, nor yet to be any relic of any good which Adam lost by his fall, in that we make it a distinct and separate thing from man's soul and all the faculties of it. There are some that lean to the doctrine of Socinus or Pelagius, who persuade themselves through mistake, as if this divine light which we preach up were some natural power or faculty of the soul, and that we only differ from them in the wording of it, and not in the thing itself. Whereas there can be no greater difference than is betwixt us in that matter: for we certainly know that this light of which we speak, is not only distinct, but of a dif-

ferent nature, from the soul of man and its faculties."

"By this, as we do not at all intend to equal ourselves to that holy Man, the Lord Jesus Christ, who was born of the virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet not immediately, but mediately, as He is in that seed which is in us; whereas He, to wit, the Eternal Word, which was with God, and was God, dwelt immediately in that holy Man. He then is as the head, and we as the members; He the vine, and we the branches. Now as the soul of man dwells otherwise, and in a far more immediate manner in the head and in the heart, than in the hands or legs; and as the sap, virtue, and life of the vine lodgeth far otherwise in the stock and root, than in the branches, so God dwelleth otherwise in the man Jesus than in us. We also freely reject the heresy of Appollinarius, who denied him to have any soul, but said the body was only actuated by the Godhead. As also the error of Eutyches, who made the manhood to be wholly swallowed up of the Godhead. Wherefore, as we believe He was a true and real man, so we also believe that He continues so to be glorified in the heavens, in soul and body, by whom God shall judge the world in the great and general day of judgment."

After largely enforcing the sufficiency of the Holy Spirit of Christ, and the necessity of obedience thereto in order to salvation, he writes thus, viz.:

"We do not hereby intend, any ways, to lessen or derogate from the atonement and sacrifice of Jesus Christ; but, on the contrary, do magnify and exalt it. For as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ; so we do also believe, that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were damnable unbelief, not to believe it, when so declared; but to resist that holy seed, which as minded would lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one, the outward and explicit knowledge of it, nevertheless it always assenteth to it, where it is declared.

"As we firmly believe it was necessary, that Christ should come, that by his death and sufferings He might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one

that the free gift is come upon all, to justification.

"We renounce all natural power and ability in ourselves, in order to bring us out of our lost and fallen condition, and first nature; and confess, that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or draw it as a debt from God due unto us, but we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance.

"God manifested this love toward us in the sending of his beloved Son, the Lord Jesus Christ, into the world; who gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour; and having made peace through the blood of his cross, that He might reconcile us unto himself, and by the Eternal Spirit, offered himself without spot unto God, and suffered for our sins, the just for the unjust, that He might bring us unto God.

"Forasmuch as all men who have come to man's estate, (the man Jesus only excepted,) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences. In this respect He is truly said to have borne the iniquities of us all, in his body on the tree, and therefore is the only Mediator, having qualified the wrath of God toward us; so that our former

sins stand not in our way, being, by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought, or obtained, any other way, or by any works or sacrifice whatsoever, though, as has been said formerly, they may come to partake of this remission, that are ignorant of the history.

"So then, Christ, by his death and sufferings, hath reconciled us to God, even while we are enemies; that is, He offers reconciliation unto us; we are put into a capacity of being reconciled. God is willing to forgive us our iniquities, and to accept us, as is well expressed by the apostle, 2 Cor. v. 19. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation.' And therefore the apostle, in the next verses, entreats them in Christ's stead to be reconciled to God; intimating that the wrath of God being removed by the obedience of Christ Jesus, He is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent.

"We consider, then, our redemption in a twofold respect, both which in their own nature are perfect, though, in their application to us, the one is not, nor can be, without respect to the other.

"The first, is the redemption performed and accomplished by Christ for us, in his crucified body, without us. The other is the redemption wrought

by Christ in us; which no less properly is called and accounted a redemption than the former. The first, then, is that whereby a man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him, a measure of that power, virtue, spirit, life, and grace, that is in Christ Jesus, which, as the free gift of God, is able to counterbalance, overcome and root out the evil seed, wherewith we are naturally, as in the fall, leavened.

"The second is that, whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us, from the power of corruption, and bringing us into unity, favour, and friendship with God.

"By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God, by the death of his Son, while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us, in Christ; calls and invites us to himself; in which respect we understand these Scriptures, 'He slew the enmity in himself. He loved us first; seeing us in our blood, He said unto us, live. He who did no sin, his own self bare

our sins in his own body on the tree; and He died for our sins, the just for the unjust.'

"By the second, we witness this capacity brought into act, whereby receiving and not resisting the purchase of his death, to wit, the light, spirit, and grace of Christ revealed in us, we witness and possess a real, true, and inward redemption from the power and prevalency of sin, and so come to be truly and really redeemed, justified, and made righteous, and to a sensible union and friendship with God. Thus He died for us, that He might redeem us from all iniquity; and thus we know Him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. This last follows the first in order, and is a consequence of it, proceeding from it, as an effect from its cause: so as none could have enjoyed the last, without the first had been, such being the will of God; so also can none now partake of the first, but as he witnesseth the last."

William Penn in his "Primitive Christianity Revived," has the following:

"We do believe, that Jesus Christ was our holy sacrifice, atonement, and propitiation; that He bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering, Christ made of himself to God for us, and that what He did and suffered, satisfied and pleased God, and was

for the sake of the fallen man, that had displeased God: and that through the offering up of himself once for all, through the Eternal Spirit, He hath forever perfected those, in all times, that were sanctified, who walked not after the flesh, but after the Spirit. Rom. viii. 1. Mark that.

"In short, justification consists of two parts, or hath a twofold consideration, viz., justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense, justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. It is too general an unhappiness among the professors of Christianity, that they are apt to cloak their own active and passive disobedience, with the active and passive obedience of Christ.

"The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores. It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God.

For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state; condemnation and justification being contraries. So that they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion.

"For crying out against this sin-pleasing imagination, not to say doctrine, we are staged and reproached as deniers and despisers of the death and sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's sufferings, crucify to themselves afresh the Son of God, and trample the blood of the covenant under their feet, who walk unholily, under a profession of justification; for God will not acquit the guilty, nor justify the disobedient and unfaithful. Such deceive themselves, and at the great and final judgment, their sentence will not be, 'Come, ye blessed,' because it cannot be said to them, 'Well done, good and faithful,' for they cannot be so esteemed, who live and die in a reprovable and condemnable state; but 'Go, ye cursed.'"

F.

Baptism and the Supper.

We should ever bear in mind, that the Son of God came into the world to put an end to sin, to finish transgression, and to bring in everlasting righteousness; and that if this all-important work is accomplished, it must be carried on and perfected in the heart of man by the Spirit of God — no outward ceremonies can ever effect it. The dispensation of types and shadows, with its "divers washings" or baptisms, was finished and passed away when our blessed Lord was crucified; and was succeeded by the more glorious dispensation of the gospel, which is spirit and life to the penitent and obedient soul. The Holy Scriptures plainly declare that there is now but one baptism; and that this one baptism saves the soul; "not by the putting away of the filth of the flesh, but by the answer of a good conscience towards God, by the resurrection of Jesus Christ." Few of the advocates of water baptism contend that it is necessary to salvation; while the New Testament uniformly represents the baptism of Christ, which is with the Holy Ghost and fire, as effectual in purifying the soul from the defilement of sin, and consequently essential to its salvation.

The forerunner of our Lord testified, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose

shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and fire; whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire." These striking figures are a lively representation of the work of the Holy Spirit in the hearts of those who submit to his operations, whereby they are thoroughly refined from the pollution of sin, and the transgressing nature winnowed away, so as to prepare the soul for being gathered into the heavenly garner.

To those who thus yield themselves to this fiery baptism, and follow Christ in the regeneration, the apostle addresses this language: "Ye are complete in Him, who is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who raised him from the dead."

As many as are thus baptized into Jesus Christ, are baptized into his death; and like as Christ was raised up from the dead by the glory of the Father, even so these also walk in newness of life "They have put on Christ," and "become new creatures; old things are passed away; behold all things are become new, and all things of God."

This, and this only, is the baptism of the gospel, and this is complete and effectual in itself; without the addition of any outward washing or sprinkling, which relate to the body only, and can never affect the soul.

The passover supper, at which Jesus gave the bread and wine to his disciples, was abolished, with the rest of the Jewish ceremonies, at his death; and although the disciples, from their attachment to the law of Moses, practised it after that event, as they did circumcision, and abstaining from blood and from things strangled; yet we find nothing in Scripture to warrant the assumption that it is a standing ordinance in Christ's church. He himself declares, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." When his disciples murmured at this doctrine, He told them, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

We believe that this communion of the body and blood of Christ, without which we cannot have eternal life, is inward and spiritual — a real participation of his divine nature, through faith in

him, and obedience to his Spirit in the heart; by which the inward man is daily nourished and strengthened, and kept alive unto God. This is the true communion of saints, in and with Christ Jesus their Lord, and it is not confined to those who have the knowledge of the Holy Scriptures, or of the coming and sufferings and death of the Son of God, as the propitiation for sin; but is graciously granted to every sincere and obedient soul, who is faithful to the degree of light and knowledge with which he is favoured, agreeably to the testimony of our Lord himself: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with me."—*Ancient Testimony.*

G.

Worship.

"All true and acceptable worship to God is offered in the inward and immediate moving and drawing of his own Spirit, which is limited neither to places, times, nor persons. For though we are to worship him always, and continually to fear before him, yet as to the outward signification thereof, in prayers, praises or preaching, we ought not to do it in our own will, where and when we will, but where and when we are moved thereunto by the stirring and secret inspiration of the Spirit of God in our hearts; which God heareth and ac-

cepteth of, and is never wanting to move us thereunto, when need is, of which He himself is the alone proper judge."

"Although I say that this worship is limited neither to times, places, nor persons, yet I would not be understood as if I intended the putting away of set times and places to worship: God forbid I should think of such an opinion. We are none of those that forsake the assembling of ourselves together, but have certain times and places in which we carefully meet to wait upon God and worship him. To meet together we think necessary for the people of God; because so long as we are clothed with this outward tabernacle, there is a necessity for it, in order to entertain a joint and visible fellowship, and to bear an outward testimony for God; and seeing the faces of one another, that we concur with our persons as well as spirits, accompanied with inward love and unity of spirit, doth greatly tend to encourage and refresh the saints." *

---

* Friends do not uncover the head on entering their places of worship, but sit with their hats on or off, as best suits the convenience and comfort of each one. The practice of pulling off the hat had its origin in the superstitious notion that there was a peculiar sanctity in places of worship, and that they, and the ground on which they stood, were holy. Hence they were erroneously called "holy places," "the temples of God," or "the houses of God." Believing that these views were incompatible with the spirituality of the gospel dispensation, and that, according to the testimony of the apostle Paul, and of the martyr Stephen, the Most High does

When assembled, the great work of one and all ought to be to wait upon God, and retiring out of their own thoughts and imaginations, to feel the Lord's presence, and know a gathering into his name indeed, where He is in the midst, according to his promise. As every one is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of [divine] life is known to refresh the soul, and the pure motions and breathings of God's Spirit are felt to arise; from which, as words of declaration, prayers or praises arise, the acceptable worship is known which edifies the church, and is well pleasing to God.

Here no man limits the Spirit of God, nor brings forth his own conned and gathered stuff; but every one puts forth that which the Lord puts into his heart. This is uttered, not in man's will and wisdom, but in the evidence and "demonstration of the Spirit and of power." Yea, though there be

not now dwell in temples made with hands, but that the humble and contrite hearts of sincere Christians are the temples in which he delights, Friends have felt themselves restrained from using this custom, because it tends to keep the minds of the people outward, to support and continue an erroneous opinion, and as practised by others, is an empty and useless ceremony.

For similar reasons they do not call their meeting-places churches, believing it an entire misapplication of the word, calculated to give a false impression, wholly irreconcilable with Scripture authority, where the church is declared to be the living body of regenerated and sanctified believers, of whom Jesus Christ our Lord is the adorable Head.

not a word spoken, yet is the true spiritual worship performed and the body of Christ edified. It may fall out among us, and hath often happened so, that divers meetings have passed without one word being spoken, and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit, which, without words, hath been ministered from one vessel to another.

As there can be nothing more opposite to the natural will and wisdom of man than this silent waiting upon God, so neither can it be obtained nor rightly comprehended by man, but as he layeth down his own wisdom and will, so as to be content to be thoroughly subject to God. Therefore it is not preached nor can be so practised, but by such as find no outward ceremony, no observations, no words, yea, not the best and purest words, even the words of Scripture [alone] able to satisfy their weary and afflicted souls; because where all these may be, the life, power, and virtue which make such things effectual may be wanting.

Such were necessitated to cease from all externals, and to be silent before the Lord; and being directed to the inward principle of life and light in themselves, as the most excellent teacher, that can never be removed into a corner, they came thereby to be taught to wait upon God in the measure of life and grace received from him, and to cease from their own forms, and words, and actings, in

the natural willing, and comprehension, and feel after this inward seed of life, that as it moveth they may move with it, and be actuated by its power, and influenced, whether to pray, preach, or sing. From this principle of man's being silent, and not acting in the things of God of himself, until thus actuated by God's light and grace in the heart, did naturally spring the manner of sitting silent together, and waiting upon the Lord.

The excellency of this silent waiting upon God appears, in that it is impossible for the enemy to counterfeit it, so as for any soul to be deceived or deluded by him in the exercise of it. In all other matters he may mix himself with the natural mind of man, and so by transforming himself he may deceive the soul by busying it about things, perhaps innocent in themselves, while he yet keeps them from beholding the pure light of Christ, and so from knowing distinctly their duty, and doing it.

When the soul comes to this silence, and as it were, is brought to nothingness as to her own workings, then the devil is shut out, for the pure presence of God and shining of his light he cannot abide. So long as a man is thinking and meditating as of himself, he cannot be sure but the devil is influencing him therein; but when he comes wholly to be silent, as the pure light of God shines in upon him, then he is sure that the devil is shut out, for beyond the imagination he cannot go.

The nature of this worship which is performed by the operation of the Spirit, the natural man being silent, appears from these words of Christ: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth." This testimony is the more specially to be observed, for that it is the first, chiefest, and most ample testimony which Christ gives us of his Christian worship. He showeth that the season is now come wherein the worship must be in the spirit and in truth; for the Father seeketh such to worship him. So then it is no more a worship consisting in outward observations, to be performed by man at set times or opportunities, which he can do in his own will and by his own natural strength, for else it would not differ in matter, but only in some circumstances, from that under the law.

As for a reason of this worship, we need not give any other, and indeed none can give a better, than that which Christ giveth, which I think should be sufficient to satisfy every Christian, to wit: "GOD IS A SPIRIT, and they that worship him, must worship him in spirit and in truth." As this ought to be received because they are the words of Christ, so also it is founded upon so clear a demonstration of reason, as sufficiently evidenceth its verity. For Christ excellently argueth

from the analogy that ought to be betwixt the object and the worship directed to it. God is a spirit; therefore He must be worshipped in spirit. —*R. Barclay.*

Divine worship is the highest and most important duty in which the mind of man can be engaged. It is no less than holding intercourse with the Father of spirits, and offering the tribute of homage and adoration to "the High and lofty One, who inhabiteth eternity, whose name is Holy;" but who condescends also to "dwell with him that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." This solemn act is not dependent upon, or necessarily connected with, anything which one man can do for another; but must be performed between the soul and its Almighty Creator; for "God is a spirit, and they that worship him, must worship him in spirit and in truth."

Acceptable worship cannot be offered, but through the assistance of the Spirit of Christ; He being our Mediator, by whom only we can approach unto God, and from whom we must derive, for this engagement, both "the preparation of the heart and the answer of the tongue." In order to experience this necessary qualification, it is our duty to have the mind withdrawn from all outward objects, and reverently and humbly to wait upon the Lord in the silence of all flesh; that so He may be pleased, through the revelation of his

Spirit, to give us a true sense of our needs and a knowledge of his will, and enable us to offer a sacrifice well-pleasing in his sight. Those who thus wait upon the Lord, and depend upon the assistance of his Spirit, will often be favoured with a broken and contrite heart, a sacrifice which, it is declared, He will not despise — their spiritual strength will be renewed, and they will experience a growth and establishment in the blessed truth. These, however small their number or remote and solitary their situation may be, are the true worshippers whom the Father seeketh to worship him; and to whom the Lord Jesus will fulfil his gracious promise, "Where two or three are gathered together in my name, there am I in the midst of them."

We tenderly entreat all to be constant in assembling with their brethren on first days, and other days of the week when meetings for Divine Worship are held, in order to bear a public testimony to our dependence upon the Father of mercies, for the blessings we enjoy, and to experience a renewal of our ability to live in his fear, and to labour in his blessed cause and service. Let us not suffer the improper influence of temporal things, an indifferent or lifeless state of mind, the smallness of the number who meet, or the absence of a vocal ministry, to discourage us from diligently attending all our religious meetings; remembering that it is our reasonable ser-

vice to present our bodies a living sacrifice, holy, acceptable unto God. Where this is the sincere engagement of those gathered, whether it may please him to authorize any public ministry or not, the great minister of the sanctuary, Christ Jesus, will, in his own time, dispense to the waiting soul that divine consolation or instruction which He sees to be best for it. Let none, then, be weary or ashamed of our ancient and noble testimony to the excellence of silent waiting upon God; it having been found, in the experience of many of his servants, a most profitable exercise of mind, and one which He has graciously been pleased eminently to own and bless.—*Ancient Testimony.*

Ministry.

As it is the prerogative of the great Head of the church alone to select and call the ministers of his gospel, so we believe both the gift, and the qualification to exercise it, must be derived immediately from Him; — and that as in the primitive church, so now also, He confers them on women as well as on men, agreeably to the prophecy recited by the apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy;" "and on my servants and on my hand-maidens, I will pour out, in those days, of my Spirit; and they shall prophesy:" respecting which the apostle declares, "The promise is unto

you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The gift being free, the exercise of it is to be without money and without price, agreeably to the command of our Lord, "Freely ye have received, freely give."

The apostle Paul in speaking of his ministry, declares, "I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ;" that the exercise of it was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" and that his "speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of his hearers might not stand in the wisdom of men, but in the power of God." We believe that the experience of every true minister of Christ will correspond with that of the apostle; and therefore, our religious Society, from its first rise, has borne a faithful testimony against a man-made and hireling ministry.

We apprehend, that the selection of one man to speak to an assembly, who is always to perform that service at the stated times of meeting, whether divinely called to it and assisted, or not; to the exclusion of all others, whatever may be their religious exercises or apprehended duty, is an unauthorized assumption of power, greatly prejudicial to the welfare of the church; and a direct

interference with the divine prerogative of Christ, whose right it is to dispense his gifts to whom He will, as saith the apostle, "To one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith; to another the gifts of healing — to another the working of miracles — to another prophecy — to another discerning of spirits — to another divers kinds of tongues — to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." — *Ancient Testimony.*

When, by the transforming power of his grace, He has prepared any for his service, and bestowed on them a gift in the ministry, such having freely received it from Him, feel themselves bound as freely to dispense that with which they are intrusted; having nothing wherein they can glory; because a necessity is laid upon them; yea, woe is unto them, if they preach not the gospel. This was the experience of the primitive ministers of Christ, whose glory it was that they made not the gospel chargeable to any. The system of hireling ministry presumes to place this divine prerogative in the arbitrary control of fallible men, who permit any that comply with their prescribed forms to assume the sacred office; while all others, however godly in their lives, and however clearly called of the Lord to the work of the ministry, are prohibited from engaging in it. It is a system which

does not profess that any renewed divine aid or qualification is to be sought for, or expected, in the solemn acts of preaching or praying, and proposes to perform them in return for a pecuniary compensation; all which is clearly in opposition to the practice of the primitive church, and to the liberty of the gospel — an obstruction to the religious growth and usefulness of individuals; and a great barrier to the spread of those spiritual views which constitute an essential part of vital religion.

There is no testimony for which the early members of our Society suffered more deeply in person and estate than that which they so nobly bore to a free gospel ministry, of Christ's selection and appointment.* However men may have changed, the system remains the same. Our testimony against it has lost none of its force or its obligation. Those who slight or baulk it, are trampling upon the sufferings of our worthy predecessors, and going back into the bondage to carnal ordinances, out of which they were redeemed. Such we believe will suffer loss in a spiritual sense; disqualifying themselves for the performance of that worship which is in spirit and in truth, and which

* From an early period after the rise of the Society, the amount annually distrained from Friends in consequence of their conscientious refusal to pay tithes, and other ecclesiastical demands, has been very large. Of late years, the unwillingness of Friends in Great Britain and Ireland to comply with these anti-Christian impositions, has led to the seizure and sale of their property, to the value of about forty thousand dollars a year.

only is acceptable to the Father, and be in danger of settling into lukewarmness and cold formality. —*Y. M. Extracts.*

Prayer.

Prayer is a duty inseparable from the life and growth of a Christian. Whenever he is upon the watch, it is the clothing of his spirit. He cannot maintain the watch against the insidious machinations of his unwearied enemy, without the constant aid of the Holy Spirit. This Spirit, which reminds him of his need of holy aspirations to the throne of grace for preservation, and for forgiveness of his missteps when off the watch, influences and prepares his heart to breathe forth fervent desires before the Lord, for strength to stand against the wiles of the devil, that he may be built up and preserved upon the Rock, Christ Jesus. When through divine love he is made sensible of the Lord's holy presence, prayer or praise arises in his soul; and thus he is permitted to hold communion with the Father of mercies, the God of all consolation. But it is only through the Spirit of our Holy Intercessor and Advocate with the Father, that the heart is thus influenced and enabled to put up availing prayer. None need doubt that this indispensable qualification will be furnished if they humbly seek it, and are obedient to the divine will in this and other duties.

At those seasons of divine visitation, when the

convictions of that grace, which strives with all to save them, are pressing upon the rebellious transgressor, as they are yielded to, a cry for mercy and forgiveness is raised by the Holy Spirit in the heart, which will reach the gracious ear of Him against whom he has sinned, and will be accepted.

Were the command of our Lord to "watch and pray continually" lived up to, there would be no formal prayers; and where that is not regarded, formal prayers will not avail as a substitute. Many of our early Friends had been educated in the habit of "saying their prayers," as it is termed, at stated periods; and when it was given them, in the light of Christ Jesus, to see their own conditions, and that He required a thorough change of heart, they were convinced that those customary and lifeless prayers, in which the spirit of supplication was not poured forth from on high upon the individual, would not avail anything, and they were restrained from the practice, and from teaching it to their children. They clearly saw and felt that He only, to whom the apostles applied, could teach them how to pray, and what to pray for. Under his guidance, their lives became lives of prayer and watchfulness, and many of them attained to an extraordinary growth and fixedness in the blessed truth.

Like the qualification for gospel ministry, we have always believed that the putting forth of the Shepherd of Israel is requisite for the duty of

vocal prayer in our religious assemblies, a service in which the spiritual worshipper can fervently and cordially unite, when it is performed under the anointing of the Holy Spirit. It is one of the most solemn acts in which man can be engaged, and when prostrated in the presence of the great I AM, our words should be few and weighty.—*Ancient Testimony.*

H.

Trade and Business.

We feel tenderly solicitous on behalf of those who are engaged in trade or business, and who, in pursuing the means of gaining an honest livelihood, are subjected to many difficulties. We believe the present is a day of peculiar temptation to such. Circumstances of latter time have combined to produce a state of extraordinary excitement among the trading community, and an active and eager competition, which is not scrupulous as to the means employed to invite and secure custom. Pressed by the manœuvres of this selfish and grasping spirit, and beholding the apparent success, which for a while is sometimes permitted to attend it, we fear lest any under our name, should yield to the temptation to resort to artifices or plans, to enlarge their business or to increase their profits, which are inconsistent with the law of universal righteousness, and thus destroy their peace of mind. Strict justice and honesty in all

his dealings, and a conscientious observance of the great precept of our holy Redeemer, "Whatsoever ye would that men should do to you, do ye also even so unto them," are the indispensable duties of the Christian; and the greatest pecuniary gain would be no compensation for the guilt, and the sore distress, which, sooner or later, must result from a violation of them.

The standard which the world adopts, and even defends, in its pursuit of trade and its desire to gather riches, is not a safe one for the disciple of Christ. "Men will praise thee when thou doest well for thyself;" and we sorrowfully see that this praise is often bestowed with but little regard to the means employed to acquire wealth. But we are taught by the Saviour himself, that "that which is highly esteemed among men is an abomination in the sight of God;" and we fear that it is true as respects some of the modes of conducting business, and many of the schemes for procuring money, which are resorted to in the present day.

Earnestly do we desire that all may be scrupulously on their guard, not to suffer their nice sense of Christian integrity to be blunted or benumbed by the examples which pass unreproved in the community, but steadily adhere to that strict uprightness, in all their transactions and converse, which becomes the disciple of Christ, and which so remarkably distinguished our worthy predecessors. How exact were they in the fulfilment of

their words and obligations! how careful to avoid all evasive and insincere dealings, and how conscientious not to engage in anything of a doubtful or objectionable character. Their strictness in these respects gained for them, and for our religious Society, a high reputation; and the Lord blessed their honest endeavours, so that they prospered in the world. May their noble example influence us of the present day to follow in their footsteps, that so our conduct may bring no shade over the brightness of our Christian profession, but that walking and acting in the holy light of the Lord Jesus, we may, by our example, commend our principles to those who behold us, and experience in ourselves the truth of the Scripture declaration, "The path of the just man is as a shining light, that shineth more and more unto the perfect day."

It is a truth confirmed by the experience of many, that "godliness with contentment is great gain, having promise of the life that now is and of that which is to come." Where the desires of the mind are circumscribed by the limitations of the holy Truth, there is more true enjoyment in a moderate business, and a moderate and simple way of living, than can be known by any of the sons or daughters of extravagance and folly. In this humble state, a little with the Lord's blessing satisfies its wants. Its peace and tranquillity, in a reverent dependence upon God, are preserved, and many sorrows and temptations are avoided. Re-

deemed from the love of the world, and the affections set on things above, it is jealous over itself, lest it should become unduly occupied with the things of time, and rather shuns than seeks a large business; mainly desiring, that while diligent in the necessary concerns of life, it may be "fervent in spirit, serving the Lord." The eye being thus kept single, it is favoured with divine light, clearly to discover the path which the Lord is calling to walk in; and, freed from needless anxiety and care, and the cumber of much worldly business, its time and faculties are devoted, under the leadings of the good Shepherd, to the services of religious Society and the promotion of the cause of truth and righteousness in the earth.

We have abundant reason to assent to the truth of the declaration of the inspired apostle, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." How many of this class, in their haste to accomplish their favourite object, have launched out into large business, brought upon themselves a load of anxiety and care which has deprived them of much of the comfort of life, wounded their own consciences, and done violence to the secret, gentle convictions of the Holy Spirit, and at last been bitterly disappointed, as regards the attainment of that which they have been so eagerly pursuing.

The desire after large business is one of the be-

setting temptations of the present day, and we would affectionately entreat our members to beware of being caught with it. "Seekest thou great things for thyself, seek them not," is a language of Holy Scripture applicable, we believe, at this day, to every one who desires to be a partaker of the joys of the righteous. The happiness of man's life consisteth not in the abundance of the things which he possesseth, but in the love of God shed abroad in the heart, and daily communion with him. Trade, or business, or speculations in property, which hold out prospects of a rapid accumulation of riches, often destroy the tranquillity of the mind, and lead to perplexities which not only lessen the desire, but disqualify, for a patient, humble dependence upon Him, who is the author of all our mercies, and whose blessing alone maketh truly rich.

May none involve themselves in worldly concerns of such magnitude, or of so absorbing a character, as to disqualify them for acting the part of faithful stewards to God, in the right use of their time, their talents, and the temporal substance intrusted to their care; or prevent them from being concerned, in all things to pass the time of their sojourning on earth in fear, and by daily watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels, that when the solemn close of life shall come, they may be pre-

pared, through the mercy of God in Christ Jesus, to enter into the joy of their Lord.

We affectionately desire that those who are made stewards over but a small portion of this world's goods, may be contented in the allotment which Divine Providence has assigned them, and whilst diligently pursuing a course of honest industry, observe the injunction of our holy Redeemer, "Seek first the kingdom of God, and the righteousness thereof;" in the undoubted assurance that the annexed promise will be fulfilled, "and all things necessary shall be added unto you." Seek not, by entering upon any undertakings into which the Truth does not lead, to increase your earthly possessions; but having your eye fixed on the durable riches and righteousness that fade not away, endeavour to lay up for yourselves treasure in heaven. He who feedeth the ravens and clothes the lilies of the field will not fail, as you serve Him in uprightness, to grant you all that is necessary for your accommodation during the short period of your stay on earth, and also make you rich in faith, and heirs of the promises. — *Y. M. Epistle.*

Christian Liberality.

Those who are in more easy or in affluent circumstances, have their peculiar temptations, and a weighty responsibility arising out of the trust committed to their care. They are stewards, who

must give an account of the manner in which they use their temporal substance, which is not their own, but belongs to Him whose is the earth and the fulness thereof, to be used for his glory and the good of their fellow-creatures. We would encourage these carefully to cherish and practice Christian liberality towards proper objects of benevolence, and to seek out and aid such, rather than hoard up for those who may come after them; the effect of which has often been injurious both to their temporal and spiritual welfare; and to be fruitful in the good works produced by that faith which gives the victory over the world. May a deep sense of these things so rest upon the minds of this class, that living in humility and godly fear, they may at last be prepared to render up their accounts with joy, and receive the answer of "Well done, good and faithful servant."

Simplicity of Apparel.

The use of clothes came originally from the fall. If man had not fallen, he would not have needed them; but this miserable state made them necessary. Now for man to delight himself in that which is the fruit of his iniquity and the consequence of his sin, can be no ways lawful for him. So, to extend things beyond their real use, or to superadd things wholly superfluous, is a manifest abuse of the creation, and therefore not lawful for Christians.

Those who so adorn themselves in the use of their clothes, as to beset them with things having no real use or necessity, but merely for ornament sake, openly declare that the end of it is either to please their lust, for which these things are chiefly contrived, or to gratify a vain, proud and ostentatious mind; and it is obvious these are their general designs in so doing. We see how easily men are puffed up with their garments, and how proud and vain they are, when adorned to their minds. How far these things are below a true Christian, and how unsuitable, needs very little proof. Those who love to be gaudy and superfluous in their clothes, show that they concern themselves little with mortification and self-denial, and that they study to beautify their bodies more than their souls; which proves they think little upon their mortality, and so are certainly more nominal than real Christians.

The Scripture severely reproves such practices, both commending and commanding the contrary. How severely doth the prophet Isaiah, chap. iii., reprove the daughters of Israel for their tinkling ornaments, their cauls, their round tires, their chains and bracelets, &c. Yet is it not strange to see Christians allow themselves in these things, from whom a more strict and exemplary conversation is required? Christ desires us not to be anxious about our clothing; and to show the vanity of such as glory in the splendor of their

clothing, tells them, "That even Solomon, in all his glory, was not to be compared to the lily of the field, which to-day is, and to-morrow is cast into the oven." But surely they make small reckoning of Christ's words and doctrine, who are so curious in their clothing, so industrious to deck themselves, so earnest to justify it, and so enraged when they are reproved for it. The apostle Paul is very positive in this respect: "I will therefore in like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety, and not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." To the same purpose saith Peter, "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

Here both the apostles do very positively and expressly assert two things. First, that the adorning of Christian women, of whom it is particularly spoken, I judge because this sex is most naturally inclined to that vanity, ought not to be outward, nor to consist in the apparel.

Secondly, That they ought not to use the plaiting of the hair, or ornaments, &c., which was at that time the custom of the nations. But is it not

strange, that such as make the Scripture their rule, and pretend they are guided by it, should not only be so generally in the use of these things, which the Scripture so plainly condemns, but also should attempt to justify themselves in so doing? For the apostles not only commend the forbearance of these things, as an attainment commendable in Christians, but condemn the use of them as unlawful. Yet does it not seem more strange, that in contradiction to the apostles' doctrine, as if they had resolved to slight their testimony, they should condemn those who out of conscience apply themselves seriously to follow it, as if in so doing they were singular, proud, or superstitious? This certainly betokens a sad apostasy in those who will be accounted Christians, that they are so offended with those who love to follow Christ and his apostles in denying and departing from, the lying vanities of this perishing world; and so evidence their affinity with such as hate to be reproved, and neither will enter the kingdom themselves, nor suffer those that would. — *R. Barclay.*

Pride leads people to a fond value of their persons, especially if they have any pretensions to shape or beauty. It is admirable to see how much some are taken with themselves, as if nothing else deserved their regard or the good opinion of others. It would abate their folly, if they could find in their hearts to spare but half of the time to think of God and their latter end, which they most prod-

igally spend in washing, perfuming, painting, attiring, and dressing. In these things they are very precise and artificial, and for cost they spare not. That which aggravates the evil is, that the pride of one might comfortably supply the need of ten. Gross impiety it is, that a nation's pride should not be spared to a nation's poor! But what is this for at last! Only to be admired, to have reverence, to draw love, and to command the eyes and affections of beholders. And so fantastic are they in it, as hardly to be pleased. Nothing scarcely is good, or fine, or fashionable enough for them. The sun itself, the blessing of heaven, must not shine upon them lest it tan them, nor the wind blow upon them lest it disorder them. O impious nicety! While they value themselves above all else, they make themselves the slaves of their own pride, worshipping their shape, features, or complexion, whichsoever is their excellency.

In such follies we have a specimen of man, what a creature he is in his lapse from his primitive image. All this, as Jesus said of sin of old, comes from within: from the disregard of men and women to the Word of their Creator in their hearts, which shows pride, and teaches humility and self-abasement, and directs the mind to the true object of honour and worship; and that with an awe and reverence suitable to his sovereignty and majesty. Poor mortals! But living dirt, made of what they tread on; who, with all their

pride and finery, cannot secure themselves from the spoil of sickness, much less from the stroke of death. Oh! did people consider the inconstancy of all visible things, the cross and adverse occurrences of man's life, the certainty of his departure and of eternal judgment, it is to be hoped they would bring their deeds to Christ's light in their hearts, and see whether they are wrought in God or not.

Art thou comely, beautiful? Admire the power that made thee so. Live an harmonious life to thy make and frame, and let the beauty of thy body teach thee to beautify thy mind with holiness, the ornament of the beloved of God. Art thou homely or deformed? Magnify the goodness that did not make thee a beast, and with the grace that is given thee, for it has appeared to all, learn to adorn thy soul with enduring beauty. Remember, the King of heaven's daughter, the church of which all true Christians are members, is all glorious *within*. If thy soul excel in this inward adorning, thy body will only set off the lustre of thy mind. Nothing is homely in God's sight but sin; and they that commune with their own hearts and sin not; who, in the light of the holy Jesus, watch over the movings and inclinations of their own souls, and suppress every evil in its conception; these love the yoke and cross of Christ, and are daily crucified by it to the world, but live unto God in that life which outlives all the fading pleasures of time and sense. — *W. Penn.*

On the Use of the Plain Language, avoiding Flattering Titles, &c.

Convinced that the use of compliments and flattering titles, bowing, and putting off the hat, and addressing a single individual in the plural language, all had their origin in the pride of the human heart, nourished a vain mind, and being often, or mostly, used for mere show, without any real feeling of respect, tended to encourage an insincere and hypocritical disposition; Friends have felt themselves religiously bound to abstain from them, and to keep to the plain Scripture language of Thou and Thee when addressing one person, according to correct grammar rules.

George Fox says, the Lord showed me that it was an honour which He would lay in the dust and stain: an honour which proud flesh looked for, and sought not the honour that comes from God only. That it was an honour invented by men in the fall and alienation from God, who were offended if it were not given to them, yet would be looked upon as saints, church members and Christians. But Christ saith, "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only;" and again, "I receive not honour of men."

In allusion to the use of the singular number in addressing an individual, the disuse of the appellations master, or mister, mistress, sire and

other complimentary epithets to those who do not stand in those relations to us, a writer on the views of Friends, remarks: "From these and other erroneous and corrupt practices the Spirit of Truth, in which we profess to believe as the guide into all truth, led our predecessors in religious profession, and still leads us as we faithfully follow it. Our conduct in these respects is so fully supported by the practices mentioned in Holy Scripture, as well as by the simplicity and reasonableness of it, that I apprehend no one will deny its propriety.

"The origin of applying the plural number to an individual, and of giving complimentary titles, will, I suppose, be acknowledged by those who have traced these things to their source, to be vanity and pride. Besides this consideration, our practice of using the singular number, and of calling persons by their right names, is both more correct and more perspicuous. This is also the case with respect to our names of the months and days. Nevertheless, it is not by reason and propriety alone that our conduct in these things is supported, nor are these the grounds of our practice. The examples and precepts recorded in the Holy Scriptures also justify our conduct.

"It was no doubt the complimentary, and not the proper, use of the appellations of Rabbi, Father, and Master, that our Lord prohibited among his followers. Speaking of the disposition of the

Scribes and Pharisees, He says, 'They love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.' Then addressing himself to his disciples and the multitude, He adds, 'But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man father upon earth, for one is your Father which is in heaven. Neither be ye called masters, for one is your Master, even Christ.' The following expressions of Elihu, a pious young man mentioned in the book of Job, are applicable to the present purpose: 'Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man; for I know not to give flattering titles; in so doing my Maker would soon take me away.'

"With respect to the use of the singular number to one person, it is the uniform practice in the Holy Scriptures, and indeed in all other writings, to a period long after that in which the last part of the Scriptures was written. It is not therefore to be expected that any allusion to a contrary practice would be mentioned in them, but our conduct in this respect is consistent with 'the form of sound words' recommended by Paul to Timothy."

The first and most pressing motive upon our spirits to decline the practice of these customs, pulling off the hat, bowing the body or knee, and giving people flattering titles and epithets, was

that savour, sight, and sense of God, by his light and spirit, given us, of the Christian world's apostasy from God, and the cause and effects of that great and lamentable defection. In the discovery of which, the sense of our state came first before us, and we were made to see Him whom we had pierced, and to mourn for it. A day of humiliation overtook us, and we fainted to that pleasure and delight we once loved.

Now, our works went beforehand to judgment, and a thorough search was made, and the words of the prophet became well understood by us, viz.: "Who shall abide the day of his coming, and who shall stand when He appears? He is like a refiner's fire, and like fuller's soap;" and as the apostle said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." "Wherefore," says the Apostle Paul, "knowing the terror of the Lord, we persuade men." What to do? To come out of the nature, spirit, lusts, and customs of this wicked world, remembering that, as Jesus has said, "For every idle word that men shall speak, they shall give an account thereof in the day of judgment."

God knows it was so in this day. The brightness of his coming to our souls discovered, and the breath of his mouth destroyed, every plant he had not planted in us. He was a swift witness against every evil thought and every unfruitful work; and, blessed be his name, we were not

offended in Him, or at his righteous judgments. Now it was that a grand inquest came upon our whole life. Every word, thought, and deed was brought to judgment, the root examined, and its tendency considered. The lust of the eye, the lust of the flesh, and the pride of life, were opened to our view, the mystery of iniquity in us. Now, this I say, and that in the fear and presence of the all-seeing, just God, these honours and respects of the world, among other things, became burdensome to us. We saw they had no being in paradise, that they grew in the night-time, and came from an ill root, and only delighted a vain and evil mind, and that much pride and folly were in them.

And though it be objected, that we seek to set up outward forms and preciseness, and that our plainness is but a badge of the party, the better to be known; I do declare, in the fear of Almighty God, that these are but the imaginations and vain constructions of insensible men, who have not had that sense, which the Lord hath given us, of what arises from the right and the wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened by the mighty power of God, and see things as they are in their proper natures and seeds, they will then know their own burden, and easily acquit us, without the imputation of folly or hypocrisy herein.

To such as say that we strain at small things,

which becomes not a people of such fair pretensions to liberty and freedom of spirit, I answer with meekness, truth, and sobriety, that nothing is small that God makes matter of conscience to do or leave undone, and that as inconsiderable as they are made by those who raise this objection, yet they are much set by.

We decline and refuse the use of these customs in our addresses and salutations, from the consideration of their emptiness and vanity, there being nothing of true honour and respect in them, supposing them not to be evil.

There is no discovery of honour or respect made by them, it is rather eluding and equivocating it; cheating people of the honour and respect that is due to them; giving them nothing in the show of something. There is in them no obedience to superiors, no love to equals, no help or countenance to inferiors.

We declare to the whole world we are for true honour and respect. We honour the king, our parents, our masters, our magistrates, and one another; yea, all men, after God's way, used by holy men and women of old time; but we refuse these customs as vain and deceitful, not answering the end they are used for.

If *thou* to a single person be improper and uncivil, God himself, all the holy fathers and prophets, Christ Jesus and his apostles, the primitive saints, and all languages throughout the

world, are in fault, which were great presumption to imagine.

Another reason of great weight with me is, that it is a most extravagant piece of pride in a mortal man to require or expect from his fellow-creatures a more civil speech or grateful language, than he is wont to give to the immortal God, his Creator, in his worship to him. Art thou, O man, greater than He that made thee? Canst thou approach the God of thy breath, and the Judge of thy life, with *thou* and *thee*, and when thou ariseth off thy knees, scorn or ridicule a Christian for giving to thee, poor mushroom of the earth, no better language than thou hadst given to God but just before? This were an arrogancy not easily to be equalled.

Certain we are that the Spirit of God seeks not these respects, much less pleads for them, or would be wroth with any that conscientiously refuse to give them. But that this vain generation is guilty of using them, to gratify a vain mind, is too palpable. What capping, what cringing, what bowing, what vain, unmeaning words, most extravagant expressions, compliments, and gross flatteries, and even plain lies, under the name of civilities, are men and women guilty of in conversation! Ah! my friends, whence fetch you these examples? What part of all the writings of the holy men of God warrants these things? Is Christ your example herein, whose name you profess to bear. Or

are those saints of old that lived in desolate places, of whom the world was not worthy? Do you think you follow the practices of those Christians who, in obedience to their Master's life and doctrine, forsook the respect of persons, and relinquished the fashions, honour, and glory of this transitory world, whose qualifications lay not in the gestures, respects, and compliments of the world, but in a meek and quiet spirit adorned with temperance, virtue, modesty, gravity, patience, and brotherly kindness, the tokens of true honour, and badges of respect and nobility in those Christian times.

And tell us truly, are not romances, plays, balls, games and music, the entertainments that most delight you? Had you the spirit of Christianity indeed, could you consume your most precious little time in so many unnecessary visits, games, and pastimes, in your vain compliments, feigned stories, flatteries, and foolish novelties, invented and used for diversion, to make you easy in your forgetfulness of God? Oh! were you truly touched with a sense of your sins, and in any measure born again, did you take up the cross of Jesus and live under it, these things which so much please your wanton and earthly nature, would find no place with you. This is not seeking the things that are above, nor working out your own salvation with fear and trembling. This is not crying with Elihu, "I know not to give flattering titles to men, for in so doing my Maker would soon take me away."

This is not to deny self, and lay up a more hidden and enduring treasure, an eternal inheritance in the heavens that will not pass away. Your plea of custom will find no place at God's tribunal. The light of Christ in your own hearts will overrule it, and the spirit against which we testify will then appear to be what we say it is. Say not I am serious about slight things: beware you of levity in serious things.—*W. Penn.*

On the Names of the Days and Months.

The children of Israel were strictly commanded not only to abstain from the idolatrous practices of the heathen nations, but not even to make mention of the names of their gods. This was a perpetual ordinance, respecting the honour of the one only true God, and obligatory on all who confess that "the Lord, he is God, and there is none else besides him;" who says, "I will not give my glory to another, nor my praise to graven images."

It was in the time of degeneracy that professing Christians, regardless of this command, lapsed into the custom of calling the names of some of the months after heathen deities, a practice the more surprising, as the religion of the gospel so greatly exceeds in purity and perfection that of the law.

Convinced of the obligation of the command, both by the testimony of Holy Scripture and the manifestations of the light of Christ, which leads from all that would dishonour the holy name of

the Lord, either in word or deed, our early Friends were restrained from the use of those names of the months and days, which had been given them in honour of idols, or in conformity with their false worship.

The importance of this Christian testimony will be more clearly seen, by the following brief account of the origin of the names of some of the months.

January was so called from Janus, whom heathenish superstition had deified, and to whom a temple was built and this month dedicated.

February was so called from Februa, a word denoting purgation by sacrifices; it being usual for the priests of the heathen god Pan to offer sacrifices and perform certain rites in this month, under a pretence of purifying the people.

March was so denominated from Mars, the feigned god of war.

April derives its name from a Greek appellation of Venus, an imaginary goddess of the Romans.

May, so called from Maia, mother of Mercury, a pretended deity, to whom, in this month particularly, devotion was paid.

June, from Juno, another of the feigned goddesses of the heathen.

July, so called from Julius Cæsar, whose pride led him to give his name to this month, which before was called Quintilis, the Fifth.

August, so named in honour of the Roman Em-

peror Augustus Cæsar. It was previously called Sextilis, the Sixth.

The other four months still retain their numerical Latin names, viz.: September (7th), October (8th), November (9th), December (10th), which, since the change made in the year 1752, are improperly applied.

The idolatrous Saxons called the days of the week according to the name of the idol who was particularly worshipped on each day: thus,

The first day of the week was called Sunday, from their customary adoration of the sun on that day.

The second was called Monday, because specially devoted to the worship of the moon.

The third day was named Tuesday, in honour of their idol Tuisco.

The fourth day was called Wednesday, from Woden, another of their idols.

The fifth day was called Thursday, from the name of the idol Thor, worshipped on that day.

The sixth day was termed Friday, in honour of Friga, a heathen goddess.

The seventh day they styled Saturday, from Saturn or Seater, worshipped on that day.

In the days of popish superstition, not only was the use of such heathenish names indulged, but ceremonies and sacrifices were imposed upon the people under the false pretence of Christian rites. From this corrupt source sprang the popish sacri-

fice of the mass, the celebration of which, on particular occasions, gave rise to the vulgar names of Christmas, Martinmas, Candlemas, and such like.

These appellations of days, months, and times, being of idolatrous or superstitious origin, contrary to the divine command, to the practice of holy men in former ages, and at variance with the purity of the religion of Christ, the Society of Friends has felt itself called to bear a testimony against the use of them, and to encourage its members, regardless of the reproach of singularity, or the specious reasonings of those who would evade the cross of Christ, and lower the standard of Christian principle, to keep to the language of truth, and denominate the months and days according to the plain scriptural method, which is far more rational and perspicuous.—*Epistle*, 1751.

Moderation and Plainness in Living, &c.

As the true Christian life is the fruit of the inward sanctification of the heart, by the spirit and power of Christ Jesus, so we believe that they who experience that blessed work in themselves, will be redeemed from the pride and vanity of the world, and the practices which grow out of them, and be brought into the simplicity and self-denial, enjoined by Him who was himself "meek and lowly of heart." Minds which are happily bent upon seeking a more glorious and enduring inheritance than temporal enjoyments can give, will

have little relish for the fashions, the grandeur, or the empty compliments of a world that lieth in wickedness, but will be striving to fulfil the injunction of the apostle, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God" concerning you.

It is with sorrow we observe that many under our name, in this day of ease and prosperity, wherein the means of indulging pride and ambition are easily obtained, have swerved from that Christian simplicity and plainness in habit, speech and deportment, and in the furniture of their houses and manner of living, which the gospel enjoins, and which become men and women professing godliness.

Some, to excuse or palliate their departures in these respects, speak of them as "little things," and of small moment; thereby endeavoring to lower that standard of moderation and self-denial, which is set before us in the Holy Scriptures, and which the Witness for Truth raised in the hearts of our forefathers, and still calls all to uphold. We believe that nothing can be called little which forms a part of our duty to God, and that the disposition to lessen these testimonies, as well as the unwillingness to conform to them, arises from the unsubdued will and unmortified pride of the human heart, which shuns the offence of the cross.

It is upon the simplicity of the Truth as it is in Jesus, whose whole life was one of contradiction to the grandeur and glory of this world, and on the heart-changing nature of the religion which He introduced, that our testimony to plainness and moderation rests. And why is it that any seek to be conformed to the world in these things, and to imitate its fashions and customs? Is it not to be like the people of the world; from a desire to emulate their style of living, to escape the cross, and that mortification which arises from being considered strict or narrow-minded? We believe, if such would search closely into the secret motives which lie at the bottom of these worldly compliances, they would find they had their origin in that love of the world, respecting which it is declared, that if any man indulge it, the love of the Father is not in him. We affectionately entreat all seriously to ponder the path they are pursuing, and inquire of the blessed Witness for God in their own hearts, whether it is that strait and narrow way, which their dear Redeemer trod before them, who "Set us an example that we should follow his steps." As these suffer him to arise in their hearts, and plead his own cause; and give themselves up to his leading; He will bring them out of these indulgences into a conformity to his divine will, strengthening them with holy magnanimity and firmness, to deny themselves, and to despise the shame or the reproach which

the ungodly world may attach to their humble, simple way of life; and give them to partake of that peace which is the enriching reward of obedience.

Some, who are themselves consistent in their personal appearance and deportment, have gone out into greater show and expense in the furniture of their houses and their style of living, than the proper sphere of the humble follower of Christ will justify. Besides the inconsistency of these departures, we would invite our dear friends to a serious consideration of the effects which such a course of life will be likely to have upon their beloved offspring. If they see the parents gratifying a vain mind in these things, can it reasonably be expected that the children will be disposed to submit to the restraints of the cross in their dress and language; or will they not rather conclude, that if the other is allowed by the *parents*, the latter cannot be more inconsistent for *them*.

Such a mode of life, moreover, attracts a description of company which is not congenial to a growth in a religious life and conversation, and often opens a door for leading the young people into many hurtful things, which prove of lasting injury to their susceptible minds. We mourn over the effects which are already apparent in some places and families, and believe it is highly necessary that a living concern should be raised among us, to make a firm stand against the inroads of a

worldly spirit in these respects. Copying after others in these things and pleading the example of others to justify their own departures, or to silence the secret uneasiness raised in the mind, has been, we believe, a fruitful source of weakness and wrong compliance. The day calls loudly upon us to gather home into our own hearts, and consult the divine monitor there, which we have no doubt will bear a faithful testimony for Truth, and lead us to put away everything which is unbecoming the simplicity, moderation and humility of the self-denying Christian.—*Y. M. Epistle.*

Children and Domestic Training.

When parents are primarily concerned to train up their children for heaven, rather than to gain for them a character and standing among the rich, the popular, or the honourable of this world, they will not only be engaged, like some of old, to bring them to Jesus, that they may learn of him, but will avail themselves of every means which may serve as a help in the early subjection of the will, and that discipline of the cross, which so essentially contribute to the future comfort of the child; and, like breaking up the fallow ground, prepare it for the reception of the heavenly seed. In this important work, the restraints of simplicity and plainness in habit, speech and demeanour, form important auxiliaries, curbing the proud and aspiring dispositions of youth, and serving as an im-

portant hedge about them during a critical and exposed period of life. The same remarks may be made as respects a plain, simple mode of living, and the firm but gentle control which springs up in a well regulated Christian family; the unspeakable benefits of which many have had gratefully to acknowledge in after years as having been a means of preservation, however irksome they sometimes found them to their unsubjected tempers.

We wish seriously to call the attention to a practice, which we fear is a growing evil, of collecting large companies of young people, and often detaining them until an unreasonable hour of the night, breaking in upon the order of a well regulated family, and exposing the youth to many temptations. We believe it is of very hurtful tendency, and requires the vigilant care of well concerned parents and others to check and prevent it. How much of the demeanour and conversation which passes on such occasions, is of a very light and frivolous character, even if it be no worse; unworthy of beings endowed by a beneficent Creator with noble powers of mind, designed to be employed to his glory and the good of each other; and wholly unbecoming the gravity of the Christian, who feels the responsibility of his high calling, and knows that for every idle word that men shall speak, they must give an account in the day of judgment! How much idle curiosity and evil emulation are often awakened respecting the

dress of individuals, or the character of the entertainment, each one trying to outvie others, and set themselves off to advantage, while the excitement of mind and feelings which is produced, and the insincerity and display prompted by the desire to please, are very uncongenial with the formation of a sound religious and moral character. The great end of society is mutual improvement and rational enjoyment; but we think there are few who attend these parties, but must acknowledge that they are far from being occasions of improvement, or yielding the mind any calm, substantial pleasure.—*Y. M. Epistle.*

Amusements.

Let us consider the use of games, sports, plays, and other such amusements, and see whether these things can consist with the seriousness, gravity and godly fear which the gospel calls for. The apostle commands us that "Whether we eat or drink, or whatever we do, we should do all to the glory of God." But I judge none will affirm, that in the use of sports and games, God is glorified. If any should say so, they would declare they neither knew God nor his glory. Experience abundantly proves, that in the practice of these things, men mind nothing less than the glory of God, and nothing more than the satisfaction of their own carnal lusts, wills and appetites.

The apostle declares, that because the time is

short, they that buy should be as though they possessed not, and they that use this world as not abusing it. But how can those be found in the obedience of this precept, who plead for the use of these games and sports; who, it seems, think the time so long, that they cannot find occasions enough to employ it; neither in taking care for their souls, nor yet in the necessary care for their bodies, but invent these sports and amusements to pass it away, as if there was not enough else to do, in which they might serve God or be useful to the creation!

The apostle Peter enjoins us to "pass the time of our sojourning here in fear." But will any say that such as use dancing and comedies, playing cards and dice, &c., mind this precept in the use of these things; where there is little to be seen but lightness and vanity, wantonness and even obscenity, contrived to draw men from the fear of God, and therefore calculated for the service of the devil?

There is no duty more frequently commanded, or more incumbent upon Christians, than the fear of the Lord: to stand in awe before him, and to walk as in his presence. But if such as use these amusements will speak from their consciences, they can, I doubt not, experimentally declare, that this fear is forgotten in their sports; and if God by his light secretly touch them, or remind them of the vanity of their conduct, they strive to shut it

out, and use their amusements as an engine to put away from them that troublesome guest, and thus make merry over the just One, whom they are crucifying in themselves.

If Christ's reasoning is to be heeded, who saith that the good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things; and that "for every idle word, we shall give an account in the day of judgment," it may be easily gathered from what treasure these inventions come, and as easily proved that it is from the evil and not the good. How many idle words do they necessarily produce? What are plays but a studied compound of idle and lying words? Let men that believe their souls are immortal, and that there will be a day of judgment, in which these words of Christ will be fulfilled, answer me; how will they make account in that great and terrible day, for all those idle words that are made use of in their dancing, games, playing cards, and acting of plays?

If these things were discountenanced by those called Christians, as inconsistent with their profession, a great scandal and stumbling-block would be removed from the Christian name; so also would a part of that be taken away which provokes the Lord to withhold his blessing; and by reason of which, the minds of many remain in darkness, drowned in sensuality and worldly

pleasures, without the sense of God's fear or their own soul's salvation.—*R. Barclay.*

Among the striking characteristics of the present day, are the instability and love of excitement which pervade the minds of the people. Many, even among the professors of religion, seem to be "lovers of pleasure more than lovers of God;" looking abroad for sources of gratification, and eagerly pursuing anticipated pleasures, instead of endeavouring to secure from the present hour as it passes, those tranquil enjoyments which are the fruit of well-doing, and to cultivate that retirement and mental introversion, in which we may profitably commune with our own heart and be still. One of the effects of this state of unsettlement, is the great increase of public amusements and pastimes, which has latterly become so obvious; for, as the eye is never satisfied with seeing, nor the ear with hearing, so when the mind is let out to seek gratification in these vanities, the desire for them increases with the indulgence; and it is constantly requiring new objects to please the senses, and to fill the aching void which they leave behind them. Often after having run the giddy round, in the vain pursuit of pleasure, there is a secret sense of bitter disappointment, and a consciousness that these empty trifles cannot satisfy the longings of an immortal mind, designed for nobler and purer enjoyments.

We apprehend that many of the lectures and

readings, with other kindred exhibitions, are of latter time, either so objectionable in themselves, or so mixed up with improper associations, that parents and others have need to be on their guard, lest in going themselves, or allowing their children to attend, they should be promoting a dissipation of mind, and an exposure to hurtful influences, the consequences of which may be long and injuriously felt. To say nothing of the more pernicious kinds of diversion, it is often the case that pastimes and shows, which seem at first view to be of a more innocent character, when they are strictly inquired into, are found to be attended with accompaniments which are not such as a Christian ought to countenance. We believe there is, at the present time particularly, great need for all to be studiously watchful, how they yield to the solicitation to attend on such occasions, lest they baulk their religious profession, encourage wrong things, and thereby wound and weaken their own minds.—*Y. M. Epistle.*

Reading.

Another great evil of the present time, is the flood of light literature pouring almost daily from the press. Many of the publications, even some that profess to be promotive of morality, are of a mixed character, truth and fiction being artfully blended together, and an attraction thrown around the whole, which easily captivates the unguarded.

It is cause of regret to observe the multiplication of books of this description, and we fear the perusal of them, and the taste for this flimsy and pernicious reading are on the increase. We believe its tendency is decidedly evil, creating a disrelish for the practical duties and sober realities of life, dissipating the energies of the mind, and habituating it to a state of excitement, which is unfavourable to calm and serious reflection. It creates moreover a distaste for profitable reading, and a morbid appetite for that which stimulates the imagination, rendering religious meditation and solid thoughtfulness irksome and repulsive. We affectionately exhort all, not only to avoid such reading themselves, but to discountenance it in others, and especially to restrain the children and youth from the pernicious effects of this practice, endeavouring to cultivate in their minds a love for instructive reading, and such as will lead to the contemplation of heavenly things.—*Y. M. Epistle.*

Music.

Amongst the gratifications of sense from which the members of our religious Society, by common consent, growing out of what we believe to be a root of Christian principle, have with much unanimity felt themselves restrained, are the study and practice of music. That which is of the character ordinarily designated as sacred music, not unfre-

quently stimulates expressions and feelings which are far from being the genuine breathings of a renewed heart; and tends to delude the mind by producing an excitement often unhappily mistaken for devotion, and to withdraw the soul from that quiet, humble and retired frame, in which prayer and praise may be truly offered, with the spirit and with the understanding also.

As to those musical exhibitions in which an attempt is made to combine religion with a certain amount of amusement, it is hard to understand how a truly Christian mind can allow itself to sanction the profanation of the sacred name and sacred things, by the attendance of such performances; where the most awful events recorded in Holy Scripture are made the subject of professed entertainment to an indiscriminate assembly, many of whom make no pretension to religion.

That music, on the other hand, which does not in any degree partake of the character usually designated as sacred, has, we fear, in innumerable instances, allured the feet of the young to the lightness, the gayety, and even the dissipation of the world, and thus proved among the many snares against which we are enjoined fervently to pray, "Lead us not into temptation." The Christian cannot surely devote hours and days to pursuits of this description, without being in danger of unfaithfulness in his stewardship of that time which he is called upon to "redeem," and of impairing

that tenderness of conscience, and that filial fear of offending God, which are among the most precious evidences of the work of grace in the heart. —*London Epistle.*

We would renewedly caution all our members against indulging in music, or having instruments of music in their houses; believing that the practice tends to promote a light and vain mind, and to disqualify for the serious thoughtfulness which becomes an accountable being, hastening to his final reckoning. When we consider that our days pass swiftly away, and that our time is one of the talents committed to our trust, for the employment of which, we shall have to render an account in the day of judgment; it becomes us to be living as strangers and pilgrims upon earth, seeking a better country; and to be diligently using it for the great end for which it is lent to us, even in working out the soul's salvation in fear and trembling, and not in vain amusements, or corrupting pleasures; but striving that whether we eat or drink, or whatsoever we do, we may do all to the glory of God; that "God in all things may be glorified by us through Jesus Christ our Lord."—*Y. M. Epistle.*

Conclusion.

It is no less the privilege and interest, than it is the duty of Christians, to be diligent in the use of those means which a merciful Providence has placed

within their reach, for attaining a correct knowledge of the principles and practices of our holy religion.

If we have a proper sense of the shortness and uncertainty of life, of our responsibility as accountable and immortal beings, and of the vast importance of the concerns which relate to the salvation of the soul, we shall not rest satisfied, without a careful inquiry into the truth of those doctrines and precepts, by which we profess to regulate our conduct, and on which we build our hopes of happiness, in a world that will never have an end. We shall frequently ponder the inspired pages of Holy Writ, as the divinely authorized record of the Christian religion, and raise our hearts in aspirations to our heavenly Father for the light of his Holy Spirit, to illumine our darkness, and give us the saving knowledge of the Truth as it is in Jesus.

Nor will it be less interesting to us, to trace out the result of these principles, as exhibited in the examples of those who have gone before us; to inquire what fruits of holiness they produced in their conduct and conversation; what support they derived from them amid the trials inseparable from mortal existence, and what consolation and hope they yielded in the hours of disease and of death.

If in the course of our researches, we discover that they were remarkable for their justice, their

integrity, their meekness and humility; were patient under suffering, even when wrongfully inflicted; zealously devoted to the cause of Christ, and cheerfully given up to spend their time and substance for its advancement; blameless and harmless, in the midst of a crooked and perverse generation, amongst whom they shone as lights in the world; we may be assured that the tree whence these fruits of the gospel sprung could not be evil. The faith which showed itself by such works of righteousness, must be that by which the saints of old "obtained a good report," and which was their victory over the world.

If we follow them to the chamber of sickness and to the bed of death, witness the tranquillity and composure of their spirits; their humble, yet steadfast reliance on the mercy of God, through Christ Jesus; their peace and joy in believing; and their hope full of immortality and eternal life; we shall not only derive the strongest evidence of the soundness of their Christian belief, but, in admiration of its blessed and happy effects, be incited to follow them, as they followed Christ.

The records of the Society of Friends show a long list of worthies, whose dying hours and sayings bear ample testimony that the principles in which they lived, and by which they endeavoured to regulate their actions, did not fail them in the near prospect of death and eternity; but administered that support, consolation, and animating

hope, which give to the death-bed of the Christian its peculiar interest. It is especially obligatory on the members to be conversant in these matters. Ignorance of them, where the means of information are accessible, is discreditable, if not culpable. We should be prepared to give to every one that asketh us, a reason for our faith and hope. If the things which belong to our peace have a due place in our affections, we shall meditate with pleasure on the experience of those who have trodden the strait and narrow way before us. The fervour of our piety, the strength of our attachment to religious truth, will be promoted by frequently perusing their excellent writings, and dwelling in serious contemplation on the bright example they have left us, adorned with the Christian graces, and inviting us to follow in their footsteps.

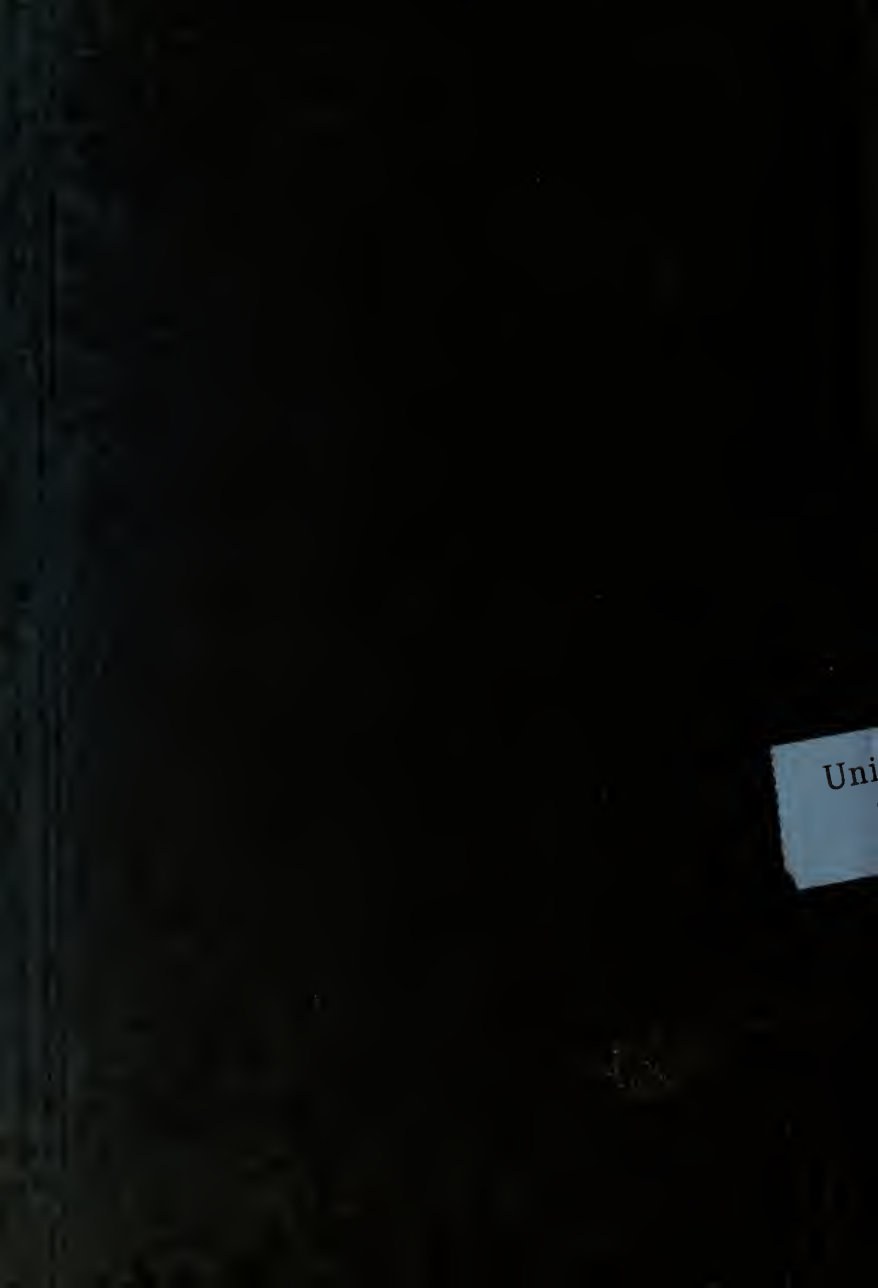
To whatever department of human pursuit we direct our attention, we perceive that men delight in the productions of congenial minds. He who finds that he has little relish for serious things, and that it is difficult to fix his attention upon them, may safely infer that his heart is not right in the sight of God, nor its aspirations earnestly directed towards the kingdom of heaven. The religious man delights to dwell on those things which concern the salvation of his soul. He feels a lively interest in the saints and holy men who have entered the celestial city before him; and as he contemplates their blameless, self-denying walk,

their faith and patience under trials, their simple obedience and dedication to the will of God; and above all, the blessed hope of an eternal inheritance, which shed a bright radiance around their dying beds, his soul kindles with desire to arise, take up his cross and gird himself anew for the heavenly journey, and with increased diligence and ardour, to press towards the mark for the prize of his high calling of God in Christ Jesus.

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
305 De Neve Drive - Parking Lot 17 • Box 951388
LOS ANGELES, CALIFORNIA 90095-1388
Return this material to the library from which it was borrowed.

OCT 10 2005

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 000 128 355 5


Uni